OF LORD VARADARAJA, KANCHI.

critical Survey of Dr. K. V. RAMAN'S
Sri Varadarajaswami Temple, Kanchi")

By

R. VARADA TATACHARYA, B.A.

The front Gopura of Lord Varadaraja's Temple
(I Entrance)

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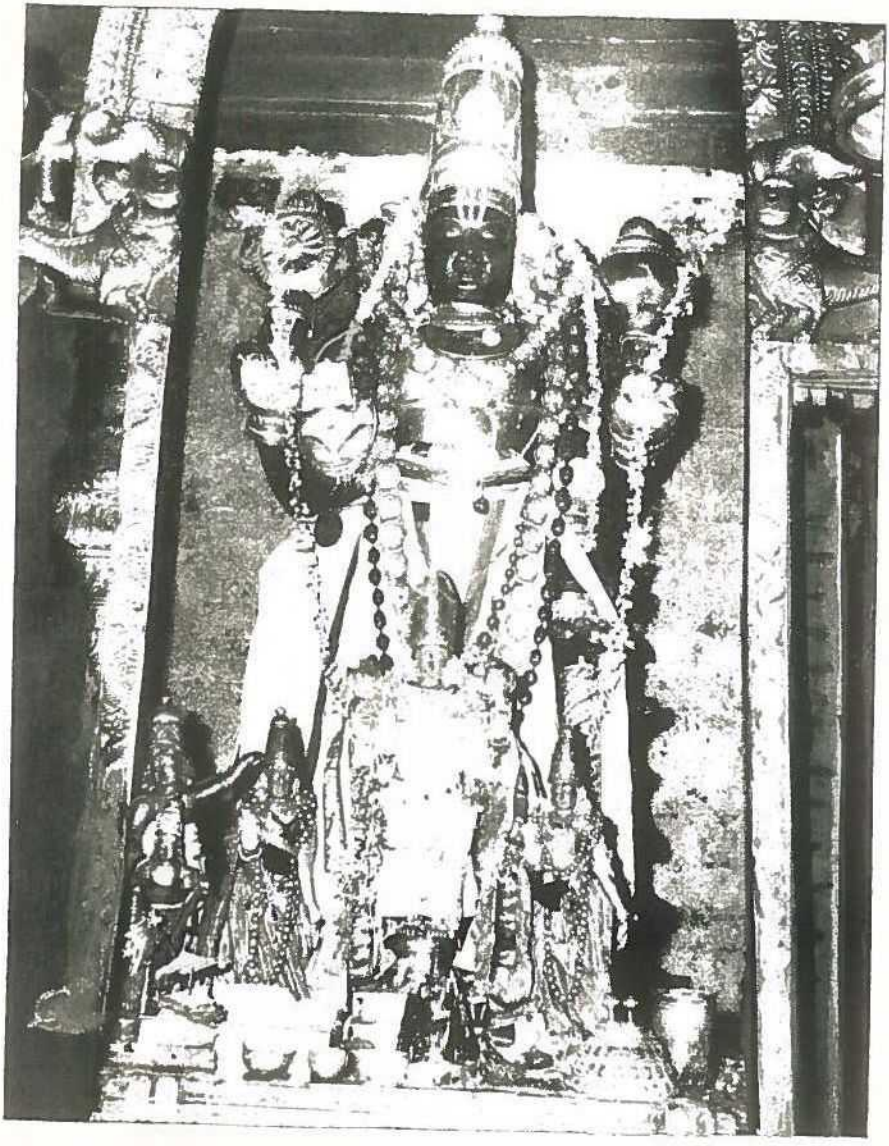

The Chief Deity (Mulavar), Utsavar & Other Beras
In the Main Shrine (Garbagraham)

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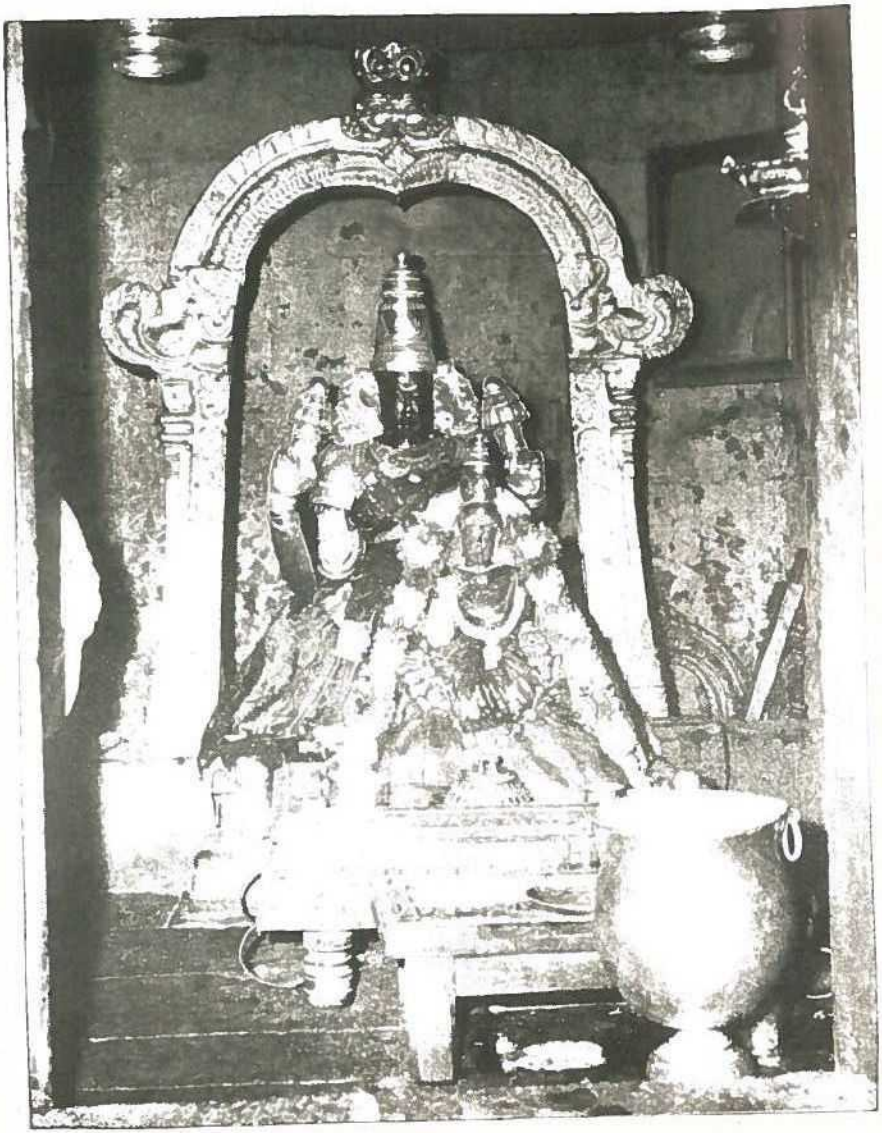

Sri Perundevi Tayar (Mulavar & Utsavar)

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THE TEMPLE OF LORD VARADARAJA, KANCHI.

(A critical Survey of Dr. K. V. RAMAN'S
"Sri Varadarajaswami Temple, Kanchi")

By

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Foreword by

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PUBLISHED BY

SRI TATADESIKA TIRUVAMSASTAR SABHA

KANCHI.

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DEDICATION

Invoking the Blessings of Lord Varadaraja and His Consort, this work is dedicated to our eminent Acharya Sri Lakshmi Kumara Tatadesika, the Sri Karya-durandara of Temples and the Royal-preceptor of the Vijayanagar monarchs, who is deified in the Temple along with his Consort.

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FOREWORD

I have great pleasure in writing the Foreword to the "Critical Survey" written by my esteemed friend Sri R. Varada Tatacharya who undertakes a critical study of Dr. K. V. Raman's book "Sri Varadarajaswami Temple, Kanchi". The author throws much light on the crucial issues raised and discussed by Dr. K. V. Raman.

Dr. K. V. Raman has made an orginal contribution on the history and management of this temple. He deserves credit for collecting the required data from various sources and presenting them in this book. Among the ten chapters, which this contains, special mention must be made of Ch. II VIII, IX & X for the valuable information they contain. At the same time, it must be said that the book abounds in conclusions arrived at hypothetically, assumptions based on predilections and hastily drawn observations. As a diligent and hard worker in the field of research, he could have avoided much of these. His purpose in writing the Thesis on the subject treated in this book, is not merely to provide relevant information as found in the four chapters noted above but also, or rather to suggest, on the basis of available evidence, that the Tenkalai traits are predominantly noticed in this temple.

In this book "Critical Survey", Sri R. Varada Tatacharya has ably brought to light the shortcomings and defects found in Dr. K.V. Raman's book and after a critical examination of them, has advanced sound arguments while refuting them. In this, he proves himself to be free from bias and has pinned his faith on authentic evidence for drawing his conclusions. He has avoided the narratives and anecdotes that are irrelevant and so his work is mainly a Critical Survey of Dr. K. V. Raman's book.

Of the several ways adopted by man to convey his feelings and intentions to another, writing occupies a more prominent position than others. The written records endure as long as the materials in which they are presented last. They are to serve

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their purpose by educating the people and guiding them on right lines. The historian has a significant role to play as a writer. He has to present the past occurrences as they happened then without idealising them with his personal views and avoiding speculations. Loose statements and expressions that serve no purpose shall not find room in his writings. Otherwise, he will be arousing confusion among the unlearned who have more faith in it than in their understanding of it. The Lord's utterance "na buddhibhedam janayet" (Gita 3.26) "The wise man shall not disturb the minds, (of the unlearned)" must be respected. Posterity shall not be drawn astray to wrong thinking developed by careless writing.

Dr. K. V. Raman's writing is uniformly good but expressions like 'probably', 'it appears', 'it seems' and others are found used without adequate justification. The word 'probably' shall be used when something could not be affirmed as 'is' or 'is not'. There is room for indecision here. If there is scope here for taking a position in between 'is' and 'is not' and if this position has a leaning on probability without detriment to improbability, then expressions like these could be used. Predilection for a dogma and intentional advocacy for a creed shall not be the ground for using them particularly when their use could not be substantiated. Dr. K. V. Raman's use of them is likely to lead casual readers to treating his writing as having veracity which it does not possess.

The second point that requires consideration here is the author's attempt to prove Alakiya Manavala Jiyar as responsible for the building of some structures in the temple and that he wielded influence over the administration of the temple. This is far from true. In the present case, the Jiyar is mentioned in two inscriptions as doing Srikaryam service in the temple. He is not mentioned there with any honorific such as Srimadvedamargapratishtapanacarya indicating his status as Guru of the then rulers, who were the Kings at Vijayanagaram. On whose authority, did he take up the work of building the structures in the temple ? What was he before the dates of these inscriptions and what happened to him after this period, when

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according to the inscriptions, there were others doing the Srikaryam work ? He had no hand in the buildlng of the hundred-pillared mandapam and the figure of the ascetic carved there is certainly not his. Besides, the inscription in the temple of Sri Dipaprakasa mention one Alakiya Manavala Jiyar as well studied in both the Vedantas and as an authority in the Sribashya. As the dates are not mentioned here, it is not possible to identify the ascetic. In one other respect, the author has erred. Kandadai Ramanuja Aiyangar is stated by him as the first person to hold the post of Srikaryam in this temple.

Nextly, it must be said that there is no substance in using the word Prabandhaic predominance with reference to this temple. To whichever sect the temple could belong, every shrine of the major kind has smaller shrines for the Alvars and Acharyas. Annual birthday festivals for these are performed with the recitation of the Vedas and Divyaprabandham. Likewise, the rituals in the temple are conducted in strict accordance to the Vaikhanasa or Pancharatra Agama. The recitation of the Vedas or the Prabandhams do not form part of the ritual. Where then does the question arise about the relative importance of the Prabandham ?

It is idle to argue that the character of the sub-shrines should determine the original nature of the main shrine. It must also be borne in mind that the deities of the central shrines alone get daily puja elaborately. This is proof to admit that the nature of the sub-shrines should be in accordance with that of the central shrines and not vice—versa.

Sri R. Varada Tatacharya has done well by drawing attention to many of these shortcomings such as non—mention of the Vedaparayana and its attractiveness, Tatadesikan's Tirunaksatra festival and of the Vadakalai marks which are prominently displayed in the temple. Again, it will be appropriate to refer to Dr. K. V. Raman's remarks on the Tatacharyas and their position in this temple. In his view, there is no evidence from the inscriptions that they were at Kanchi before the middle of the 16th century. With the downfall of the Vijayanagaram rule, they left Kanchi to seek their fortunes elsewhere. They returned to Kanchi about the beginning of

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the 18th Century. That these are mere assumptions for which evidences are not available in well argued by Sri R. Varada Tatacharya.

Some observations may be made here for clarifying the issues. It is known to everybody that Ramanuja received instructions of the Ramayana from Srisailapurna and taught them to his pupils. Pillan his spiritual son inherited this traditional doctrine from his Guru and taught them to his pupils and descendants. The Ettur brothers had inherited the secret doctrines of the Ramayana from their ancestors who descended from Srisaila Purna and Pillan. With their abiding faith in the efficacy in the immortal epic, they were able to drive away the evil spirits from the palace of the Vijayanagaram Rulers, as a result of which Virupaksha, the then Ruler displayed his leanings on Vaishnavism. The successive rulers became Vaishnavas. The descendants of Virupaksha became the disciples of the members of the family of the Ettur brothers and their descendants. It is the members of this family that were responsible for the spread of Vaishnavism in the Vijayanagaram Empire and took keen interest in the maintenance of the Varadarajaswami Temple at Kanchipuram. Achyutaraya and Krishnadevaraya, in particular, paid visits to the Kanchipuram Temple and worshipped the Lord, making several endowments to the temple. It is not therefore surprising to note that Lakshmi Kumara Tatadesikan was much devoted to Sri Rama whose name he uttered repeatedly, as a result of which he was saved from robbers by Hanuman. Out of gratitude and in commemoration of the help rendered by Hanuman, Lakshmi Kumara Tatadesika composed a poem Hanumadvimsati in 24 slokas which are engraved in the walls of the temple built by him on the banks of the tank Tatasamudra, which he calls in this poem as Ramatataka. It is also engraved on the outer walls in the Hastigiri, in the main gopura and in the shrine of Perundevi Tayar. It is published by Sri Harihara Sastri and Dr. V. Raghavan in the journal of Oriental Research Vol. XVIII Part I 1950. The Ramayana tradition was thus unbroken in the family.

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If the Ettur brothers had been along with their family enjoying royal patronage at Vijayanagaram it does not follow that the cousins and kinsmen of these brothers had left Kanchi once for all. Those who remained behind were also the members of the Tatacharya family.

Inscriptions are really invaluable for the information they contain on the events and donations recorded during that period. They have value only for that period. Non-mention of these in the inscriptions of other period does not prove that such events did not occur at other times and donations of the same or other kinds were not made, and the persons of the families to which they belonged did not live there. Inscriptions are not diaries to offer day-to-day reports of the occurrences. The Tatacharyas, who were the Rajagurus, did guide their patrons in matters spiritual and also secular in nature. They were guiding the administration of the temple through the persons whom, their patrons appointed, at their direction, to attend to the work of the Srikaryam in the temple. Alakiya Manavala Jiyar was one such person. Perfect amity that prevailed then did not restrain the Tatacharyas from choosing him for this post. It will be wrong to suggest that the Tatacharyas changed the Srikaryams out of spite. They had to be replaced because of the need to pay personal attention to the work then undertaken in the temple. This should be sufficient to explain why the Tatacharyas are mentioned in the inscriptions made after the middle of the 16th century. The inscriptions, which were issued occasionally did not therefore refer to the presence of the Tatacharyas at Kanchi before 16th century. Besides, building of the portions, and additions made to the structures in the temple were undertaken only in the 16th century. The Tatacharyas were then at Vellore and Chandragiri nearer to Kanchi. Panchamathabhanjanam Tatadesikan and his illustrious son Lakshmikumara Tatadesikan played a notable part in guiding these constructions. It is worth noting here that the building of the hundred pillared mandapam was begun at the instance of the father and completed during the glorious period of the son. This is not a conjecture.

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It is also worth noting here that the Tatacharyas had their agents to look after their work in the temple. Ettur Tirumala Kumara Tatacharya is often mentioned in the inscriptions as attending to the work of Srikaryam himself and at times through his agents. There is also mention of one Tiruppani pillai who attended to the construction work in the temple and also to Srikaryam. as the agent of the Tatacharyas.

Coming to the contribution made by Sri R. Varada Tatacharya, it must be said that he has wisely divided his work into two parts. In the first part, he prepares the ground for a proper understanding of what he intends to prove and maintain. What is outstanding in this part is the historicity of the positions held by the Tatacharyas in the court of the Vijayanagaram rulers. The second part is devoted to a critical examination of the theories, arguments based on them and the conclusions drawn on them by Dr. K. V. Raman. The latter's findings are shown to be unacceptable on the strength of evidence, employing cogent reasonings. Mention must be made here to his well reasoned arguments levelled against Dr. K. V. Raman's treatment of the History of Management in the Post Vijayanagaram period. Why did the Collector ignore the petitions of the Tenkalais and the Stalattars and prefer the Tatacharyas to them ? Dr. K. V. Raman does not provide the answer to this question. Sri Varada Tatacharya does offer an explanation to this. In support of this explanation, he brings the entire records comprising correspondences, legal documents and the like which shows that he is guided in these matters by authority and is not swayed, by partisanship and the consequent appeals to emotion. His contribution is indeed admirable.

The value of Sri Varada Tatacharya's book is high and is made further to rise by the appendage in the form of nearly fourty illustrations all taken from this temple and all of them prominently displaying the Vadakalai sectarian marks. All these are obtained at present in the temple. To one who entertains misgivings about the genuineness of these illustrations, the only answer that could be given is to ask him to pay a visit to this temple and verify the true nature of them.

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Those who are interested in knowing the way in which the temple developed and how and why the Tatacharya families have been holding it dear to their heart have only to read this book of Sri R. Varada Tatacharya. It will not be an exaggeration if this book is said to serve as the source book for further writings on this theme. The author's zeal and enthusiasm in safeguarding the original form, nature and character of this temple have prompted him to devote all his life for the cause of this temple, without ever seeking to get a job for which he is adequately qualified. The Vaishnava community is bound to be grateful to him for making this worthy contribution.

Dr. V. VARADACHARYA.

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PUBLISHER'S NOTE

We the members of Sri Tatadesika Tiruvamsastar Sabha and ancient adherents to Sri Varadarajaswami Temple, Kanchi entrusted this noble service of compiling this book to our esteemed brother Sri R. Varada Tatacharya, experienced as he is as a Trustee of the Temple for well nigh three decades. Our sole object in this venture is to provide a true and unbiased history of the Temple, its character and management based on archaeological, inscriptional and irrebuttable evidence, documentary and intrinsic. One of the main aims in starting the Sabha more than a decade ago, is also to serve such a purpose viz to bring out a historical treatise of our Temple and the contribution of our forebears towards its improvement and maintenance.

True to his life as an ardent devotee of the Lord and our eminent Acharya, the author readily acceeded to our request with an inspiring sense of duty and has fulfilled the task with all thoroughness. Needless to say that he has taken great pains to project without any predilection whatsoever a vivid account of the subject-matter in its proper perspective, tracing the same from the days of Sri Vedanta Desika, with emphasis on the role of the Tatacharyas in the development, management and upkeep of the Temple. We are grateful to him for having refuted effectively the biased and distorted versions introduced with ulterior motives, in several portions of the publication "Varadarajaswami Temple" by Dr. K. V. Raman.

We are also bound to express our deep sense of gratitude to Dr. V. Varadacharya for the contribution of his excellent 'Foreword', which may, without exaggeration, be described as the "crest-Jewei" of this book.

SRI TATADESIKA TIRUVAMSASTAR SABHA,
KANCHI.

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PREFACE

The Lord aloft the twenty four steps alone gave me the necessary strength and inspiration to undertake this responsible work under the behests of Sri Tatadesika Tiruvamsastar Sabha, Kanchi. When I started writing this book, I never thought or hoped, I could gather so much material of historical and inscriptional importance. I had the rare fortune of serving our Lord for quite some time as a trustee of the Temple. This experience also gave me somewhat the courage and impetus to take upon myself the task of refuting the several wrong statements and distortions and countering the various sectarian versions contained in the 'Treatise' by Dr. K. V. Raman, about our Temple.

I have arranged to divide the subject matter of my 'Critical Survey' into two parts. The first part, I have devoted for presenting the positive side of the picture viz., a brief history of our Temple, dating back to the fifteenth century A. D., particularly with reference to the important role played by the Tatacharyas who in their capacity as the custodians of the Temple as well as the royal preceptors of the Vijayanagar monarchs and Mysore Kings were able to effect the several major improvements in the Temple like the huge construction of Towers, Rampart walls, Mantapas, Vimanas etc., securing substantial properties for the maintenance and upkeep of the institution and making the several vehicles and precious jewels to the God, from the fifteenth century onwards.

The 'Critical Survey' proper is dealt with in the second part. For this purpose, I have taken Dr. K. V. Raman's 'Treatise' chapter by chapter with the headings with which they are found there and dealt with them in their order so that the readers may follow them easily in the absence of the original in their hands. This has also facilitated my meeting the controversial points found therein squarely, in their order.

There is some unavoidable delay for this publication. Firstly we came to know about Dr. K. V. Raman's book long after its publication. The 'Treatise' could not be secured

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easily locally. Nextly, the 'Saba' which was made aware of it had to resolve and sanction the publication by me in its genera body. Naturally, all these took sometime.

I sincerely hope not only our present generation bu posterity will be benefited by this dissertation since this has, a its basis, purely historical and inscriptional facts and figures I hope also, our younger generation may take up the thread from this and utilise them for further developing the thesis an bringing out treatises, if and when circumstances warrant it.

Sri Tatadesika Tiruvamsastar Saba deserves all the cred and praise for this undertaking.

Next to our Saba, Sri V. Sundararajan, B.E., was immense helpful in bringing this work to a successful conclusion several respects including the procuring of Dr. K. V. Rama book with great difficulty. I cannot thank him adequately all this.

Dr. V. Varadacharya with his rich experience and eruditi gave me very useful suggestions and guidance apart from inestimable "Foreword". It will be an exercise in futility express my feelings of gratitude to him.

I will be failing in my duty if I do not place on record sense of appreciation and thanks for the unstinted co-operat and assistance I received throughout from my brothers friends Messers R. N., R. T., T. L. K., A. L. S., Tatachar R. Krishnaswamy Tatachari, R. S. Kannan, T. R. Ragunand K. R. Rajagopalan, S. Krishnamachari and P. V. Seshadri the fulfilment of this task.

I have to thank also the Archaeological survey of In Southern Circle-Madras-9, who, kindly responding to application, have furnished the bulk of the photos, which their copy right and appear in this book. Finally I cannot a to omit to congratulate and thank M/s. Super Power P Madras-1, for bringing out this publication attractively.

R. VARADA TATACHA

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INTRODUCTORY

The author Dr. K. V. Raman in his Treatise " Sri Varadarajaswami Temple - Kanchi " for ' a study of its History, Art & Architecture ' has taken enormous pains in collecting data both inscriptional and historical as well as traditional for impressing upon his readers, his theory about the religious and historical aspects of this great Vaishnavite Temple. Being a Vaishnavite of the Tenkalai sect, it is no wonder. he gives prominence only to certain Tenkalai features and stories in connection with the Temple, leaving aside the more and most important Vadakalai characteristics of the same. His account of the Temple can be very well described as what they call in legal parlance " Suppressio Veri and Suggestio Falsi ". The glaring omissions of certain Vadakalai Shrines festivals and features, while describing all others and the emphasis on certain Tenkalai features and festivals will go to show his bias and sectarian approach. His stories regarding the Tenkalai predominance and theories of their influence are exaggerated and far-fetched. He gives a clever twist to certain inscriptions, and builds a story of Tenkalai domination in the Temple over them. The object of the author in this Treatise seems to be therefore to establish a theory that the Temple of Sri Varadaraja-swami is Tenkalai in character.

As a true and devout Tenkalai he starts the subject, with a sloka said to have been composed by Sri Manavalamamuni in praise of Lord Varadaraja and throughout the Treatise he gives full prominence to his Acharya by depicting his anecdotes and photos as also that of a stone inscription with a Tenkalai mark. But these illustrations which are intended to highlight the Tenkalai predominance in the Temple will pale into insignificance when compared with the innumerable Vadakalai marks and features in the most prominent and frontal portions, all over the fabric of the Temple. These Vadakalai features and marks will be dealt with in detail with illustrations and photos, in this book at the appropriate places and contexts.

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The object of this book is to counter in detail all the fallacious theories and accounts set forth by Dr. K. V. Raman in his Treatise, chapter by chapter. A correct version of the history of the Temple, based on inscriptions, history and tradition handed down to us by our forebears, is given in Part I of this Book.

The author has also exhibited his lack of personal knowledge in the course of his description and narration of certain items like postures of Alwars, location, festivals, names etc., which will go to show that he is tutored and guided by the staunch leaders of his sect. These fallacies will be also dealt with, in the appropriate contexts.

The author, in this dissertation, has started propounding the tenets of the Tenkalai—Vadakalai sects based on our Vaishnavite religion and philosophy. We do not know about his qualifications and competence with regard to our religion's scriptures. It is possible that in this also he had had his tuition from the members of his sect who are more qualified and competent. But even here, we are able to see the slant and the sectarian bias in abundance.

We have based our survey and theories mostly on the puranic and traditional version as found in our religious scriptures handed down to us by our forebears, as far as the general religious themes are concerned. But, for the history of the Tatacharyas and their connection, influence and services in the Temple we have relied purely on history, inscriptions and ancient unassailable records and texts.

Though we are not presumptuous to claim perfect knowledge in our religious literature we shall try to counter the disputable points, the author has raised in his book, to the best of our ability, in our own way, even though both these do not have any relevance to the subject-matter of the "Treatise" in the ultimate analysis.

It is surprising to see the author's references to certain controversial and sectarian documents and books which he

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has evidently taken as the basis for his version. These documents filed in the courts as exhibits by his sect (Tenkalais) during the litigation that raged over our Temple for the last two centuries or more and books written with a bias, should not be brought in, in as much as they present the picture of only one side. Much reliance shall not be placed on them attributing undisputed authenticity to them. At any rate they should not form part of a thesis submitted for the award of the Ph.D. Degree. To a reader who has no correct knowledge of the origin and basis of these documents, the author's references to them would evidently create an impression that these documents and exhibits are genuine. It becomes therefore incumbent on our part to meet the points raised in these documents and exhibits by citing documents which are not only unassailable on the strength of evidences they contain but also because most of them are judicial pronouncements.

We crave our readers' pardon for certain repetitions which may occur during the course of this " Critical Survey " caused solely on account of similar repetitions occurring in many of the chapters of the " Treatise ".

Wherever the word " author " occurs in this book, it means Dr. K. V. Raman and wherever the word " we " occurs it is the author of this " Critical Survey " and his associates. Wherever the words " Our Temple " or " The Temple " occur, it is Sri Varadarajaswami Temple, and the word " Treatise " occurs, it is the book by the author with the title, " Sri Varadarajaswami Temple - Kanchi ".

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CHAPTER—I

Sriman Narayana, the Lord Supreme[1], Who is all-pervading, all-powerful and all-merciful manifests Himself in five different forms[2]. They are Paratwa, Vyuha, Vibava, Archa and Antaryamin. He is the Ultimate Reality ever associated with SRI MAHALAKSHMI.

PARATWA is Sri Vaikunta where the Lord is present as Para Vasudeva with His inseperable Consort Sri Mahalakshmi and ' Nitya-Suris ' like Ananta, Garuda and Viswaksena. This is also called Paramapada and this state is said to be His ' Nitya-Vibuti'.

VYUHA or manifestation is of four forms in which the transcendent (Para) God presents Himself for the well-being of humanity. The four forms are called Vasudeva, Samkarshana, Pradyumna and Anirudda.

VIBAVA is the Lord's Avataras or divine descents in this world as Sri Narasimha, Sri Rama, Sri Krishna etc.

ARCHA is His deification in our Temples like Srirangam, Tirupati and Kanchi as Sri Ranganata, Sri Srinivasa and Sri Varadaraja respectively.

ANTARYAMIN is His presence in our hearts as the inner-controller.

Our Barat (India) is considered to be the most sacred of all the places on the earth. The Lord in His abundant mercy comes down from His Nitya-Vibuti or Sri Vaikunta to this earth (His Leela-Vibuti) through various Avataras to emancipate mankind, to destroy the evil forces and protect the innocent devotees. For the same purpose He is also enshrined in our Temples permanently, in the finitised Archa form. The Archa-murtis are lauded and glorified abundantly by our Alwars and Acharyas since they are more easy of realisation even with our limited physical senses, in this mortal world itself.

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Ayodya, Matura, Maya (Haridwar), Kasi, Kanchi, Avantika (Ujjain) and Dwaraka are the seven sacred salvation-yielding cities of the earth. Our great Acharya, Sri Vedanta Desika has said that among the seven cities, our Kanchi is the most important.[8]

Again, there are 108 Vaishnavite Divyadesas or sacred places sanctified by our Alwars through their melodious out-pourings of devotion. Even here, our elders have singled out three as more important. They are Koil (Srirangam), Tirumalai (Tirupati) and Perumal Koil (Kanchi).

KANCHI appears under all the above categories. Maha-kavi Kalidasa has praised this city as "Nagarishu Kanchi". It is the famous seat of learning and propagation of our Vaishnavite cult and other faiths. Great Seers, Bards, Alwars and Acharyas like Budatalwar, Tirumangai Alwar, Tiruk-kachi Nambikal, Sri Ramanuja, Kuratalwar, Nadadur Alwan, Nadadur Ammal, Appullar, Sri Vedanta Desika, Nayana Varadachariar, Panchamata-Banjanam Tatadesika, Lakshmi-kumara Tatadesika, Mahacharya and many others lived or stayed here worshipping the presiding deity Lord Varadaraja, and propagating the Visishtadvaita philosophy. Side by side the Buddists, Jains and Saivites were also preaching their faiths from this sacred centre. Hiuen-T-Sang, the famous Chinese traveller who visited this capital city in the 7th century A. D., during the time of Narasimha Pallava, acclaims it as a place of scholars erudite in their fields of study and advanced in culture. The first Principal of the Nalanda University started by Emperor Harshavardana in the north, it is said, was one Dharmapala who had his education under a scholar at Kanchi. Kautilya (Chanakya) the author of Arta-sastra, Parimelazhagar the famous annotator of "Tirukkural" and many other great scholars belong to this great city of learning where there existed a University of renown in olden days.

This premier city of Kanchi is one of the most ancient cities of our land, situated fortyfive miles south-west of Madras, the capital of Tamilnadu in South India. It is well-planned

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with broad streets and properly ventilated houses, which has won the admiration of even foreign travellers. The very name "Kanchi" has been given to it because the Lord of Hastigiri blessed Brahma, the creator, by appearing before him in his 'Aswameda Yaga' here. The Temple is situated at the eastern-most end of Kanchi which is in the form of a bow (Danura-kara). The Lord stands facing the city, showering His blessings on it. The western part is higher in level and the eastern part, lower. River Vegavati flows on the southern periphery of the city. A lake near the Temple towards the north is called "Arulala Putteri" (now colloquially called Allaputteri) after the name of Lord Arulala. The 'Lord of Hastigiri' is called by several names as Tevapperumal (Tepperumal), Varadaraja (Varada), Arulalan (Perarulalan), Devarajan (Devadirajan), Hastigirinatan etc. The lands irrigated by this lake is called "Tiruvidipallam", just on the south of the lake and in between the Temple and the lake. The reason or origin of this name is said to be that the "Pallam" or depth was caused on account of the earth dug out from there for raising the level of "Tiruvidi" of the Lord, viz., the Sannidi street with the elevated houses on both sides. The steps leading to the houses serve as a gallery to the vast concourse of worshippers to have the "Gopuravasal Darsan" of the Lord on the famous Garudotsavam day in the early hours of the morning. The street in front of any Temple is usually called Sannidi street. But it will be prefixed with the name of the Temple before which it runs. For instance, at Kanchi itself, there are Sannidi streets like Yatoktakari Sannidi street, Astabujam Sannidi street, Ekamreswarar Sannidi street, Kamakshi Amman Sannidi street etc., to denote the name of the Temple for which the Sannidi street stands. But our Temple's Sannidi street is named merely as Sannidi street indicating its fame and prominence in the city.

The street just north to the Sannidi street is called 'Vadakku Vasal street' (colloquially called Varakuvasal street), though this name with this significance has been now changed. Just like the Sannidi street, the Mada streets are also named without the mention of the Temple's name, as North, East and South Mada streets, whereas the other Mada streets of the city

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are called with the names of the temples concerned. A street just towards the east of the North Mada street is called 'Tiruchola street' denoting its situation on the side of our Lord's garden (Tottam or Tirucholai).

A tank towards the north-east of the Temple is called 'Devarajan Kulam' after the name of our Lord. One street called Hastigiri street is on the southern side of the Temple. One among the several names of our Lord is 'Girisan' or 'Malayalan' in Tamil. There is a street, towards the west of the Temple bearing this name Malayalan, called Malayala(n) street.

The "Easwaran Temple" on the south-western side of our Temple is called "Punyakotiswarar Temple", perhaps indicating its situation whence the 'Punyakoti Vimana' of our Lord is visible. Not only at Little Kanchipuram but also at Big Kanchipuram we can find such significant names of places and streets. Our Lord is Varada Raja. The four Raja streets are named after Him. The grand Brahmotsava is celebrated in all its flare and pomp, around here in the Tamil month of Vaikasi. The huge car of our Lord is also dragged round these four Raja streets.

The 'Gangai Kondan' Mantapa built by the Chola King Rajendra I (Gangai Kondan)[4] is situated at the north-western corner of the Raja street[5] for our Lord's alighting here during the days of the Brahmotsava on the huge Vahanas both in the day and in the night.

There are some interesting particulars[6] regarding Krishna Devaraya's mediation in connection with some difficulty regarding the routes of the cars of Siva Temple and ours. It seems the trustees and other employees of both the Temples came to an agreement before him as regards the routes to be followed by the Cars and Vahanas of the two Temples during their festive rounds.

"Attiyur" - "Tiruvehka" - "Ashtabujam" - "Velukkai" "Tirutanka" (Toopul) - "Uragam" - "Padagam" - "Parameswara Vinnagaram" - etc. etc. are some of the fifteen sacred localities (Divyadesas) of the city.

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The puranic version of this great city and Avatara of Lord Hari as Varadaraja before Brahma, the creator, in his Aswameda Yaga (Sacrificial fire) is given in the "Hastigiri Mahatmya" a part of the Brahmandapurana.[7] This is depicted, as is usual with the puranas, in the form of a dialogue between sage Narada and Brugumaharshi.

According to it under the behests of an "Asareeri" (a voice from an unseen body coming from the skies) Brahma performed the yaga at this place which is called "Satyavratha Kshetram", in order to get his mind purified. It is said, that a good deed done here is equal to that of one thousand such good deeds[8] performed elsewhere. Brahma could cleanse his mind only by performing one thousand Aswameda yagas. Since he could not complete so many yagas in his lifetime, he was advised by the Asariri to go to this place for performing the yaga in order to achieve his object.

Accordingly, when Brahma started the yaga at this place, his consort Saraswati tried to prevent it by assuming the form of a rivulet (Vegavati) and rushing towards the site of the yaga with the object of destroying it. She had a grouse against her husband previously. When she was requested to forget it and come to participate in the yaga as the Darmapatni to the 'Karta' (the performer), she refused, incited by the 'Asuras'.

Brahma, the Rishis and the Devatas prayed to the Lord for protecting them from the calamitous consequences of the deluge. Bhagavan Sri Narayana, in response to their prayers laid Himself bare before the on-coming fury of the flood. 'Vegavati' had to subside and turn in a different direction before the Lord who proved to be a dam. This is the 'Tiru Vehka' the Sacred place where the Lord lies and the Deity is called Yatoktakarin. In Tamil He is called "Sonnavannam-Saitha-perumal."

After that Brahma successfully completed the yaga, along with his pacified Darmapatni Sri Saraswati, in which the Lord appeared before him in the Punyakotivimana in all His

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glory and resplendence as Varada (giver of boons). After worshipping the Lord, Brahma returned to Satyaloka, mentally purified. Before he left, he prayed that the Lord may deign to remain in the place everlastingly to bless mankind. Acceding to his request the Lord remains here making this place His abode on the earth (Vaiyamaligai). From that time onwards the place has come to be known as 'Kanchi' since 'Ka' (Brahma) worshipped 'Hari' from here.

Great seers, Alwars and Acharyas have sung in praise of Sri Varadaraja in ecstatic terms. Sri Vedanta Desika had sworn, that he would prefer stay in this mundane world, worshipping the Lord of Hastigiri to the attainment of Vaikuntavasa (Moksha)[9]. Such is the enchanting and soul-stirring beauty and gracefulness of the Lord that our great devotee-saints were completly dazed and captivated when worshipping Him.

Sriman Narayana also sends His close attendants and devotees—the Nityasuris and Sudarsana Panchajanya (discus and conch) etc. to this world whenever he finds it necessary to retrieve mankind. One such devotee was the Sage Satamarshana who was the descendant of Vishnuvardana, one who was deeply immersed in the devotion of Lord Vishnu, as the name itself signifies.

It is said that Satamarshana came to the world later as Satakopa. Sriman Natamunikal who descended from Satamarshana worshipped Sri Satakopa who was the manifestation of his great ancestor himself for restoring the Tamil Vedas.

Later his grandson Sri Alavandar, Sri Tirumalai Nambikal Sri Ramanuja and Sri Pillan spread the Visishtadvaita philosophy handed down to them by Sriman Natamuikal. Side by side with the Sri Bashya pravachanas (interpetation and teaching of Brahma Sutras) these Vaishnavite savants ingratiated the prabandas of Alwars as an inseparable part with their cult. The principle of Ubaya Vedanta thus became the main feature of Vaishnavism. Tirumalai Nambi is stated to have been an authority on both these Vedantas.[10]

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Sri Peria Tirumalai Nambikal, the grandson and disciple of Sri Alavandar and maternal uncle of the great Vaishnavite teacher Ramanuja was staying at Tirupati (Tirumalai) and doing Kainkaryam to the Lord of the Seven Hills side by side with his teachings of Vaishnavism. He was also one of the Acharyas of Sri Ramanuja, his nephew. It is said that Lord Srinivasa was very much pleased with him for the paternal care he was taking of Him and on one occasion the God is said to have addressed him "mama-tata" (my father) and ever since then Peria Tirumalai Nambikal came to be recognised by the name Tatacharya, a title which his descendants also began to assume. "There were several branches of the family, many members of which were holding important positions during the period of the Vijayanagara rule".[11]

Tirukkurukai Piran Pillan (11th century, AD) was the son of Sri Tirumalai Nambikal. Sri Ramanuja was the sister's son of Sri Nambikal (Srisailapurna). Sri Pillan's keen perception, deep knowledge in the scriptures and devotion to Sri Ramanuja endeared him very much to the latter. He was chosen by Sri Ramanuja as the fit and competent person to translate the Tiruvaimozhi, since he had both the capacity and heredity to undertake the task, as a descendant of Sriman Natamunikal.[12] The annotation of Tiruvaimozhi thus brought out by Sri Pillan under the behests of his Acharya is called the famous 'Aaraayirappadi' the first gloss in Manipravala, an elegant mixture of Sanskrit and Tamil expressions of the Divya Prabandas. Further he was made the first and foremost among the seventy-four Simhasanatipatis created by Sri Ramanuja for propagating the Visishtadvaita philosophy after him,[13] and was also announced by him during his last days that he (Pillan) was his Gjnana Putra and successor.[14]

After Pillan, Tirumalai Srinivasacharya[15] may be mentioned in this great line (Vamsa). He was one of the most trusted disciples of Sri Vedanta Desika (13th and 14th Centuries AD). Tradition has it, that Sri Vedanta Desika. who was attending to the worship of Lord Varadaraja, later

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entrusted the responsibility to Sri Srinivasacharya, whom be considered as the best choice for this service. Thus the Srikaryam of the Temple devolved upon him and, later on on his descendants.

FOOT NOTES

PART I—CHAPTER I

1. He is also called Lakshmi Narayana, Vide LT 24.1 ; also called Srinivasa, Vide Ibid 16. 31b.
2. Prasnasamhita 2.55.
3. Adaikalapattu 1.
4. This name was given because the Chola King Rajendra I (1012-1044 AD) who had the title 'Gangaikondan' built it.
5. The names Raja Street, East Raja Street, etc. in Big Kanchipuram given to the four streets through which the procession of our Deity passes during the grand Brahmotsava may perhaps suggest that they are given to these streets because the Raja (Varadaraja) passes through them. There is no undeniable proof for assuming this, since the ancient rulers at Kanchi used them for their own purposes like royal processions This suggestion therefore merits consideration.
6. No. 641 of 1919.
7. Page 1 of Sri Hastigiri Mahatmya Manipravala Vyakhyana, the introductory Sloka.
8. Ibid Page 14.
9. Varadaraja Panchasat 49.
10. Yatirajavaibhava 1.
11. S. I. T. I. III Part II P. 1367.
12. Yatirajavaibava 81, 83.
13. Ibid 108.
14. Ibid 82.
15. He was the fifth in the line of successors of Pillan.

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CHAPTER—II

Before proceeding further, it may be relevant here to give an account of the history of the Tatacharyas as royal preceptors of the Vijayanagar monarchs. The Vijayanagar Kings from Vira-Sayana Udayar down to Venkata III (the middle of the 17th century), who, notwithstanding 'their general religious toleration seem to have in later times developed a leaning towards Vaishnavism, and to have made the Varadaraja Temple an object of their special adoration'[1]. This is evidently due to the influence their preceptors, the Tatacharyas of Kanchipuram had over them. Ettur Singaracharaya and his brother Rangacharaya enjoyed royal patronage under Virupaksha. From this, it does not mean that they had lost touch with Kanchi, Temple of Varadaraja, and their kinsmen there. Their interest in this Temple must have been ever-abiding and they should have lost no opportunity to impress upon their patrons of Vijayanagar the need to develop the leanings of the latter in Vaishnavism to take concrete shape in utilising their resources in building the structures and maintaining the worship in the Temple.

In Saka 1387 (1465 A.D.), according to an inscription[2] during the reign of the Vijayanagar King, Virapratapa Devaraya Maharaja of the Sangama dynasty, one Kumara Tata Aiyangar of Satamarshana gotra, is said to have contributed 400 panams for offerings to Perarulalapperumal, "who was pleased to take his stand at Tiruvattiyur"[3]. Devaraya II was the greatest ruler of the Sangama dynasty. He is distinguished in Inscriptions by the title of "GAJABETEKARA", i.e., elephant hunter. He is sometimes called, "Immadi Devaraya". It is significant that this "Immadi" prefix is also attached to the names of the Tatacharya-preceptors[3A] of the Vijayanagar rulers.

King Virupaksha II 1465-85 (A.D.). King Virupaksha II was the next Vijayanagara King whose story may be related here. During his reign two Tatacharya brothers,

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figure prominently by name Ettur Singaracharaya and Rangacharaya of whom the former was the royal preceptor. They were very proficient in the exposition of the Ramayana. This is a heritage which they inherited from their ancestor Sri Periya Tirumalai Nambikal who was said to have attained to great glory by his mastery in Srimad Ramayana. Sri Ramanuja, his nephew had to make, it is said, eighteen trips to Tirupati to get himself initiated in this sacred treatise[4], under him.

There is also a story regarding the spiritual powers through which the Tatacharya brothers warded off the evil spirit that possessed the King's daughter[5].

Thc genealogy of the members of the Tatacharya family is found given in an inscription[6]. King Virupaksha according to an inscription made some offerings to our Temple[7]. This connection of the Tatacharyas with the Vijayanagar royal line continued till the last.

Krishnadevaraya 1509-30 A.D. The next prominent King of the line, is Krishnadevaraya of the Tuluva Dynasty. He had also a Tatacharya as his guru. Prof. K. A. Nilakanta Sastry describes the Sri Vaishnava leaders in the sixteenth century as "able leaders who were men of considerable learning. They were men of great tact and possessed much skill in carrying on religious propaganda. According to the Telugu literary tradition, a Sri Vaishnava teacher, called Tatacharya was the guru or spiritual advisor of Krishnadevaraya"[8].

This Tatacharya was Venkata Tatacharya the elder brother of Panchamata-banjanam Tatadesika. Dr. B. A. Saletore describes him in the following words: "..... .....the famous dictator, Venkata Tatarya whom as already narrated above, Krishna Devaraya, the great, invested with uncommon religious powers in A.D. 1523, was entitled to receive the first THIRTHA and PRASADHA in all the great Vishnu Temples in Vijayanagra Ghanadri and all the 77 durgas, gutti durga, etc. in all the cities to the east and west of Vijayanagara as far as the sea; in all the durgas to the north and south as far as Madura and all the holy places such as Kanchi, Trisaila and Khadri excepting Srirangam, Ahobila and Ghatikagiri, privileged to get

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the first honours in the assemblies of the Sri Vaishnavas and authorised to make enquiries into the conduct of all castes owing allegiance to Ramanuja and to punish the delinquents in regard to religious and social matters''[9].

Krishnadevaraya was an ardent Vaishnavite as evidenced by his munificence to our Temple in gilding the Punyakoti Vimana with gold and rendering several other acts of benevolence[10]. In this he was chiefly guided and influenced by his Tatacharaya-preceptor who was naturally interested in the Temple as its custodian. " There appears to have flourished two or three people bearing the name of Tatacharya during the first half of the 16th century."

A copy of copper plate grant mentions "Venkata Tatarya (of Sathamarshna gotra - Apasthamba Sutra - Yajus Sakha, son of Ahobilacharya son of Srirangadesika) on whom Krishnaraya conferred some privileges in 1522 A.D."[11]. This Tatacharya was the elder brother of Panchamatabanjanam Tatadesika as said above. But the father's name is wrongly quoted and the grand father is Sundara Desika and not Sriranga Desika.

Though an ardent Vaishnavite devotee, Krishnaraya gave due regard and respect to religious heads like Vyasa Tirta of the Madwa Math. He was also impartial in his munificence towards both Siva and Vishnu Temples, as evidenced by his presentation of a car each to the Vinayaka and Krishna images of the two temples at Kanchi[12]. This is further borne out by the following extract :- "..... The Manucarita gives a brief but poetic description of the Sabha or the royal assembly as it existed during the time of Krishnaraya. To this assembly called Bhuvanavijaya, flocked the Amaranayakas and their representatives, Chiefs of subordinate states, Princes, Dalavays, Merchants, Ambassadors from foreign states, Pandits, Poets, Philosophers, Theologians and all those that depended upon the court for eking out a living. The 'Amuktamalyada' alludes to the Sabha which was attended by the Ambassadors from foreign Kingdoms. It was here that the Emperor gave audience to representatives of foreign rulers and heard the disputations of

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rival Theologians and Pandits. It was here Vallabha, Chaitanya, Vyasathirtha and Tatacharya waxed eloquent over the excellence of their respective creeds....." [18].

Panchamata Banjanam Tatadesika 1509-1591 A.D: One of the luminaries of the renowned Vaishnavite Acharyas in the line of Sriman Natamunikal was Sri Panchamatabanjanam Tatadesika, son of Kandanur Srinivasachariya who flourished at Kanchi in the sixteenth century, A.D. Born in the Tamil Year Vibava, Masi month and Swati star, corresponding to Kali 4610, he was named "Tatadesika" by his parents, after Sri Peria Tirumalai Nambikal, their illustrious ancestor and uncle of Sri Bashyakar, whose birth star also happens to be "Swathi". He had his education in the Vedas and the Sastras under his father and subsequently he was initiated in the Sri Bashya and other philosophical works, by his maternal uncle, Shashta Parankusa Swami, the sixth pontiff of the Ahobila Math. He attended to the 'Srikaryam' service also under the behests of his uncle, it is said.

He was a great scholar and a spiritual preceptor to the Vijayanagara rulers, Sadasiva, Ramaraya, Tirumala, Sri Ranga and Venkata. Sri Doddayachar otherwise known as Mahacharya another Vaishnavite scholar and devotee was his contemporary as also the famous Saivite scholar Appayya Dikshita. This Mahacharaya, finding the enormous influence Sri Tatacharya wielded over the Vijayanagar rulers sought his help to restore and establish the worship of Sri Govindaraja at Chidambaram, when there was some trouble over it caused by the Saivites. Sri Tatacharya accordingly, helped in fulfilling the same [18]. The works "Panchamathabhanjam" and "Chandamarutham" [18A] were produced by Sri Tatacharya and Sri Doddayacharya respectively as a counter to the Advaitic philosophy expounded in those days by Saivite scholars like Appayya Dikshitar. Regarding Sri Panchamatabanjam Tatacharya, Dr. B. A. Saletore says, "..... an equally great name among the Rajagurus was that of the celebrated Tatacharya, the family guru of Ramaraya. Born in the Srisaila Vamsa of the famous Srisailanatha, also known as Peria Tirumalainambi, the maternal uncle of Ramanuja,

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Tatacharya, the son of Srinivasa Guru, learned in all Sastras, was the Acharya of Rama Raja. He accompanied the Emperor to Chandragiri" [15].

Rama Raya (C. 1550) is said to have preferred Tatacharya to Govinda Desika as his Acharya. A manuscript work of the seventeenth century attributes to Rama Raya anti-brahmanical tendencies. This "estimate of Rama Raya seems to be exaggerated for neither contemporary inscriptions nor the literature and chronicles of the period say anything about his anti-brahmanical tendencies. Further the author of the work appears to have been a Madwa disappointed in his expectations at the fact Govinda Desika was replaced by Tatacharya in the exalted position of being the guru of the King. Obviously the author of the work was a partisan and wanted to paint Ramaraya in black colours, on account of his preference to Tatacharya" [16].

Ramaraya was completely under the influence of Sri Tatacharya, the Rajaguru. During his times and during the times of the inheritors of the fragment of the empire after the battle of Talikota, mass conversions took place engineered by the Rajaguru under State patronage. Sri Appayya Dikshita in his "NIGRAHASHTAKAM" says that the leader of the Vaishnavas had taken a resolute vow to stamp out Saivism from the land. The Prapannamrtam, a work of one Anantacharya, which purports to record the history of Vaishnavism and the lives of the Acharyas, refers to Sri Appayya Dikshita as living at Chidambaram, resplendent with fame and unassailable by controversialists, sectarian or philosophical and proceeds to state that to refute his great works on Sivadvaita and Advaita, Sri Tatacharya wrote a work called "Panchamatabanjanam" and Mahacharya wrote a work called "Chandamarutam" and thus both of them defended the creed of Sri Ramanuja". The lives of Sri Tatacharya and Appayya Dikshita "ran together during the major part of the sixteenth century. During all these years of Sri Tatacharya's supremacy, Sri Appayya Dikshita is not known to have anything to do with the Vijayanagar court. After 1585 when Venkatapathi was re-establishing the glory of Vijayanagar and the younger Tatacharya was the Rajaguru, Sri Dikshita was invited to the court and was held in great honour "[17].

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With his immense power and wealth, he secured from the kings, Sri Tatacharya started many constructional works in our Temple many of which were later completed by his illustrious son, Sri Lakshmi Kumara Tatadesika. During the period of Sadasivaraya he brought one Ramanujayya from Tiruppullani for undertaking these works, whose services are praised in two Tamil verses.[18] He is said "to have attained to great fame and beautitude". Later, his family settled down at Kanchi itself as there was opportunity for continued work. It is said that "the right of supervising the repairs and certain items of service which was then in the hands of one Ramayya was cancelled, perhaps at the instance of Kumara Tatacharya by Venkatapatideva Maharaya, and conferred on this Parankusa Thiruppanippillai[19]. He is described as a probable partisan of the all-powerful Tatacharya[20]. The right of supervising repairs (Tiruppani Nirvaha Kaniyakshi) was sold by Ettur Tirumalai Kumara Tatachari and other trustees of the same temple to Tiruppani Sri Parankusan and his disciples"[21]. This is attested by Inscriptions at Tiruppukkuli Vijayaraghava-Perumal Temple during the time of Srirangadeva Maharaya[22]. We learn that Sri Tatacharya was the Guru of Venkata even when he was a Viceroy in 1582 A.d[23] and that Sri Tatacharya was managing the temple affairs[24].

Thus we find the major constructions and improvements that took place during the sixteenth century viz., the gopuras, prakaras, mantapas, like Abhisheka mantapa, Hundred pillard Mantapa containing beautiful pieces of architecture, Vimanas, etc. were all started, managed and completed by the Tatacharyas who had the full support, backing and patronage of the Vijayanagar Kings from Krisnadevaraya down to Venkatapati Deva Maharaya (Venkata I) and Venkata II.

From the inscriptions of the Yatoktakari Temple, we are informed that 'in all the inscriptions of the King, Ettur Kumara Tatacharya figures prominently'[25].

Every member of this family styled himself as Tatacharya of Ettur and hence arises the confusion in clearly identifying persons bearing this name[26]. This is certainly true, in that it

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requires, some clarification, So let us be excused for a small digression here. Because of the same names and appellations attached to the members of this family, even historians and epigraphists had to give conflicting opinions. For instance, while giving the genealogy of the Tatacharya family of Kanchi, S. I. T. I. III states that "Panchamatabanjanam Tatacharya 1509—91 A. D. (otherwise known as Kotikanyakadanam Tatacharya whose name was Lakshmi Kumara) is the same as Lakshimikumara Tatacharya[27]" This is not correct. Lakshmi Kumara Tatacharya was the son of Panchamatabanjanam Tatadesika by adoption. Sri Lakshmi Kumara's natural father and younger brother of Panchamatabanjana, was Tirumalirumcholai Aiyangar of Kumbakonam[28].

One thing should be clearly borne in mind. Sri Lakshmikumara Tatacharya was born at Kumbakonam in 1572 A. D., and lived upto 1632 A. D. Records or inscriptions mentioning the name Kumara Tatacharya prior to 1572 A. D., therefore, should be that of his father Panchamatabanjanam Tatacharya or his ancestors. The titles Lakshmi Kumara and Kotikannikadanam belong to Sri Tatacharya who flourisned between 1572-1632 A. D. He officiated at the Pattabisheka ceremony of Veera Venkatapati Deva Maharaya at a very young age of fourteen or fifteen when his father was alive and very old. Evidently because of his old age (nearing eighty) he had the coronation done through his young adopted son "Aparyaptamrta" who later became the illustrious Lakshmi Kumara Kotikannikadanam Tatadesika.

Venkatapatidevamaharaya (1585-1614 A.D.) Now, we come to Vira Venkatapatidevamaharaya (Venkata I), the fourth son of Hiri Timmaraja (Tirumala) who ruled for 29 years, after having been crowned by his royal guru, Sri Lakshmikumara Tatadesika in 1585 A.D. His reign witnessed vast improvements in the construction of temples as well as the expansion of his empire to its original greatness after the battle of Talikota. Though the whole empire devolved upon him after the death of his brothers Sri Ranga and Rama Raja, Venkata chose to remain at Chandragiri, his original seat of Kingdom. This was perhaps in deference to the wishes of his preceptor, Sri Tatacharya, who

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desired that he should remain near the sacred Tirupati. Because of this, he is sometimes called as the "Raja of Chandragiri" and his Acharya as Venkataraya Tatacharya, the Tatacharya whom King Venkata revered. A good number of inscriptions mentioning Sri Tatadesika during the reign of this monarch have been found on the walls of "Arulala Perumal" Temple at Kanchi and in several other places of the Empire.

Venkata is said to have been a subordinate of Sadasivaraya in Saka 1489 (1567 A.d.) [29], He was referred by his title alone, viz., "Viravasantaraya" in two epigraphs from the Salem and North Arcot Districts [30]. During the reign of his father Tirumala and his elder brother Sriranga II he governed the Chandragiri Rajya as its Viceroy as indicated in the Telugu Kavya "Vasucaritamu" [31] and next held "Charge of the Udayagiri, Kondavidu and other outlying hill fortresses". He had married five queens, one of whom Krishnamamba or Krishnajiamma [32] is mentioned in the T.D.E. Report.

On his accession to the Karnataka throne after his brothers, he transferred the capital of Vijayanagara from Penugonda to Chandragiri as aforesaid. "Having been initiated by his GURU Kumara Tatacharya, he became an ardent Vaishnava and encouraged the propagation or Vaishnavism. He was a staunch devotee of Sri Venkateswara. As a memorial of his Bhakthi, a copper statue of his, with folded hands and palms joined in a prayerful aspect is found placed on the south side within the inner front Mantapa adjoining the entrance PADIKAVALI GOPURAM of the temple of Sri Venkateswara at Tirumala with the name "Venkatapathirayulu" incised in Telugu characters on the right shoulder. The figure appears to be muscular in form and ordinary stature, but the warrior in the King is not prominent as in the statue of Krishnaraya placed in a group with his two queens on the north side of the same Mantapam [33]."

"Although himself a staunch Vaishnava, yet Venkatapatidevamaharaya welcomed the Jesuit fathers to his Court at Chandragiri in 1598 and granted them complete freedom to preach their religion and erect churches throughout his dominions. He held disputations on God, Philosophy, and

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Mathematics with the teachers or Philosophers almost everyday. The protagonist of Vaishnavism, Saivism and Christianity vied with one another to convince him of the superiority of their respective creeds and he gave them all a patient hearing. Himself a great scholar, he was devoted to the protection of the learned. Eminent philosophers like Tatacharya and poets like Chennamaraju, Matla Ananta and Tarigoppula Mallanna adorned his Court. With a view to foster learning he and the Nayaka of Madura endowed several colleges for the maintenance of professors and students who were supplied with victuals, cloths and everything they needed.....His copper statue in the Tirupathi Temple is another proof of his artistic taste". Though he is styled here as Venkata II, he is Venkata I according to us and many other authorities we have quoted elsewhere.

It is thus seen that in the spread of Sri Vaishnavism in Vijayanagar from the days of Mallikarjuna the members of the Srisailapurna family played an important role [84]. This should lead to the conclusion that although Mallikarjuna (1447-1465 and Virupaksha II (1465-1485) became convinced of Tatacharyas' greatness as spiritual leaders they did not openly change their faith in favour of Vaishnavism. But that they had special and exclusive leanings towards Vaishnavism cannot be questioned. Saluva Narasimha (1468-1491) [85] Vira Narasingha (1505-1509) [86] Krishnadevaraya (1509-1529) Achyutaraya (1529-1542) [87] Sadasivaraya (1542-1570) [88] and Sri Ranga I (1572-1585) [89] were Vaishnavas of course not of the bigoted kind. An inscription of Devaraya dated 1465 records a grant of money to Kumara Tatayyangar, son of Tiruvenkadayyangar and grandson of Sottai Tozhappayyangar of Sathamarshana gotram, evidently belonging to the family of Srisailapurna,. The money was given for specific Naivedya in Arulalaperumal Temple [90]. This is a clear proof for recognising the role of the members of Srisailapurna family played in our Temple and the honoured position they held in the court of the rulers of Vijayanagar.

FOOT NOTES

PART I—CHAPTER II

1. Report of the Assistant Superintendent in No. 985 of 31st August, 1920.
2. S. I. T. I. I. 387.

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3. Ibid 360, 368

3a. Ibid 540.

4. Yatirajavaibhava 76.

5. S. I. T. I. III Part II.

6. S. I. T. I. III Part II PP. 1364—1373.

7. Ibid.

8. Prof. Nilakanta Sastry, K. A. Editor: Studies in the Third Dynasty of Vijayanagara P 320.

9. B. A. Saletore: Social and Political Life in Vijayanagara Empire (A. D. 1346—1646) Vol. II P. 266.

10. 664 of 1919.

11. Mys. Arch. Rep. for 1918 P 52.

12. Arch. Report IV 1919—21.

13. N. Venkataramanayya : Studies in the History of the Third Dynasty of Vijayanagara PP. 96—97. *Cf. Amuktamalyada* (Kalaprapurna Ed.) I : 18 : 4 : 229.

14. A. S. Srinivasachariar. A History of Ginjee and its rulers P 126.

14a. This is a commentary on Vedanta Desika's Satadushani.

15. B. A. Saletore : Social and Political Life in Vijayanagara Empire.

16. T. V. Mahalingam : Administration and Political Life under Vijayanagara Empire II P. 221.

17. Y. Mahalinga Sastri : Appayyadikshita (Sri Kanchi Kamakoti Sankara Mandir, Secunderabad (1968) P. 246.

18. 663 of 1919.

19. He was a scion of the family of this Ramanujayya.

20. 383 of 1919.

21. 202 of 1916 of the Epigraphical Department of the Madras Government.

22. Ibid.

23. 383 of 1919.

24. 479 of 1919.

25. Assistant Archaeological Superintendent Report dated 23rd September 1921—Finance (Seperate Revenue)—No. 183—P. 106 Para 3 under Sriranga II : S. I. T. I. Part I P 434.

26. Ibid.

27. S. I. T. I. III Part II 1366.

28. T. A. Gopinatha Rao: Ep. Ind. XIII P. 3.

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29. S. K. Aiyangar : Sources of Vijayanagar P. 19.
30. T. D. E. Report P. 314.
31. Ibid Vasucarita I. 81.
32. Ibid.
33. T. T. D. Bulletin April 1958 P. 9 cover page No. 4 Vol. IX.
34. T. V. Mahalingam : Administration and Political Life under Vijayanagar Part II P. 215 fn. 650 of 1919 Af. Ep. Ind. XII PP. 161 ff; Ibid XIII P. 3 ;
35. See T. T .D. Inscriptions Vol. II.
36. Cf. S. I. T. I. I. 411.
37. S. I. T. I. I 342, 353, 354, 357, 358, 361, 363, 376, 378, 389, 406.
38. Ibid 347, 365, 390, 405.
39. Ibid 343.
40. Ibid 387.

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CHAPTER—III

Sri Lakshmi Kumara Tatadesika 1572-1632 A.D. Sri Kotikannikadanam Lakshmikumara Tatadesika (1572-1632 A.D.) was the son of Sri Tirumalirumcholai Aiyangar and the adopted son of Sri Panchamatabanjanam Tatadesika. Born at Kumbakonam (Tirukkudandai) in the Tamil Year of Prajotpati (Kali 4673 - 1572 A.D.), Karthikai month, Anusham Star (Nakshatram) he was later taken to Kanchi, by his adopted father, for initiating him in the line of spiritual preceptorship (Acharya Sthanam). Elders have considered him as the incarnation of Viswaksena (Senainathan) the commander-in-chief of Lord Sriman Narayana.

At the time of his birth, he remained still and did not cry. The parents thought that the child was still-born. Just then a noble lady appeared there, took the child in her lap and after suckling it with her milk, left the child on a piece of cloth torn from her saree. The child revived and began to cry. Some time after this incident when they went to worship Sri Komalavalli Tayar in the Temple, they observed to their great surprise the torn saree worn by her. Realisation dawned at once that the lady who brought life to their child was no other than Sri Komalavalli Tayar. Subsequently when the first birthday was celebrated at Kanchi to the child, Sri Perundevi Tayar also showered Her blessings on the child similarly when the child had an attack of high fever. Thus from his very birth he was endowed with the grace of Sri Tayar (Lakshmi Devi) which earned him the name of Lakshmikumara.

Out of the sacred and precious heritage he inherited from his ancestors, Sri Tatadesika not only maintained the daily worship and management of the Temple, but also developed it further by his vast and huge constructions with big rampart walls, mantapas, prakaras, etc. Some of the works were started during the time of his father, as said earlier. One such monumental piece of his works is, the granite hundred

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pillared mantapa containing skilful pieces of architecture like the stone chains on the corners and the cat and the pigeons all made of a single stone, with its monolithic pillars and exquisite carvings, which is even today the great attraction of tourists and foreigners at Kanchipuram.

Sri Tatadesika was the Manager-general of the temple affairs (Sri Karya Durandara) from and during the time of the Vijayanagara King Venkatapatideva Maharaja, to whom he was the spiritual guru and officiated on the occasion of his coronation.

It may be of interest to note here that the Kings of Vijayanagar were all invariably crowned by their spiritual preceptors, the Tatacharyas at the time of the coronation, just as we see in the days of Ramayana, Sage Vasishta, the royal guru of the Kings of "Surya Vamsa" performing the Pattabishekam ceremony of the Kings including Sri Rama. To quote again, Dr. B. A. Saletore, "we may disgress a little in order to form an idea of the coronation scene at the courts of Vijayanagar. Rajanatha, in his well known work mentioned above, gives us an admirable picture of the coronation of Achyutaraya, when, so we are told, the Queen Varadhamba was also anointed to the House..... The most prominent person on such occasions was the Raja guru or Royal Priest. We are told that Venkatapathideva Maharaya was anointed to the throne by Thathacharya, "the guru of his own gotra and other chief Brahmins" in a copper plate grant dated A.D. 1589 and again in A.D. 1602-3" [1].

(From the copper plates examined during 1917—18 by the Ephigraphical Department of the Government of Madras, another piece of information that Sriranga was crowned by Tatacharya, is got. This . Sriranga is evidently Sri Ranga III, who was crowned in or about 1642 A. D., and the Thathayarya mentioned here is evidently the son of the great Laxshmikumara Tatadeshika, either Sri Tirumalai Tatayarya or Venkata Tatayarya).

Venkatapatideva Maharaja, " in his excess of admiration for his Acharya is said to have offered the whole Kingdom to

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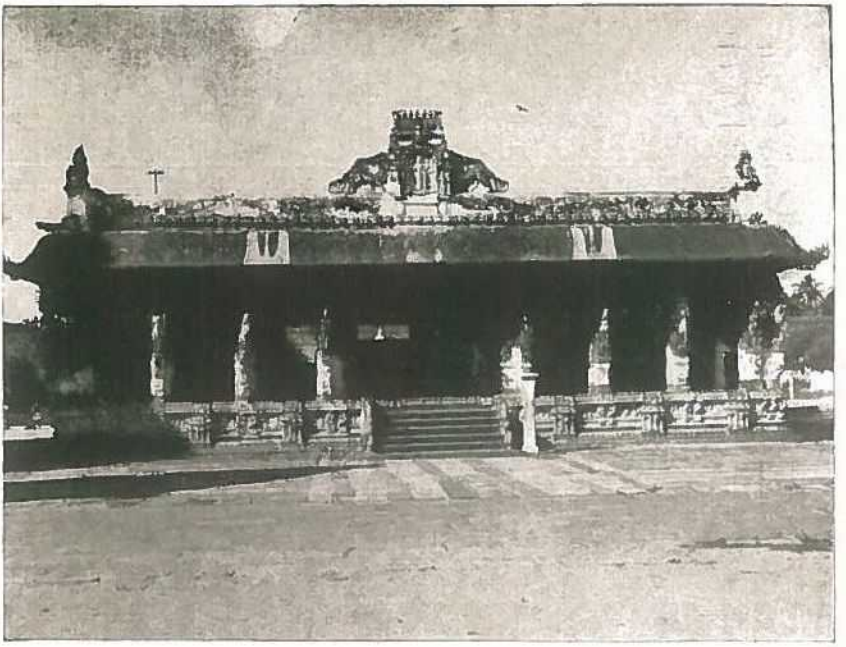
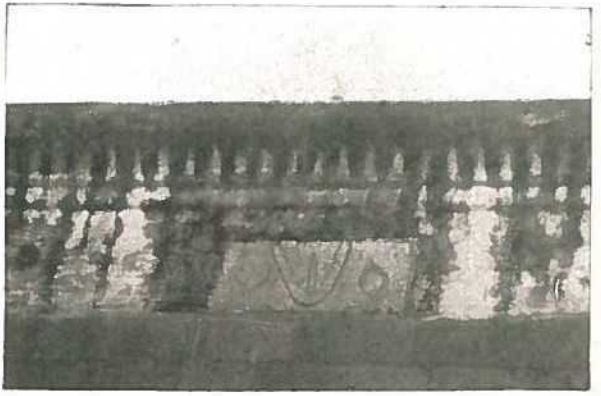


The Hundred Pillared Mantapa (P. 24)



A Front Portion of Peria Tirumadil
(Prakara Wall) (P. 24)

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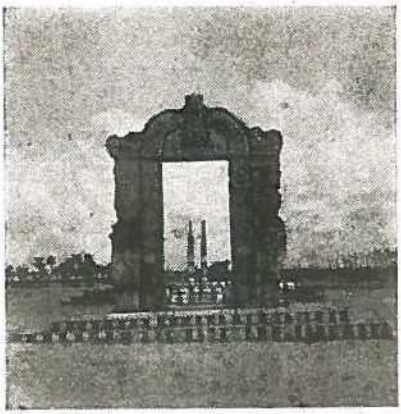
A View of the Aiyangarkulam and the Temple

(P. 26)



The Nadabavi Well

(P. 26)

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him"[3] According to the Prapannamrtam Venkata entrusted the whole kingdom to Thathacharya and himself led a life of retirement[3]. It was thus he happened to achieve his object of construction of temples all over India, spend huge amounts on establishing Agraharams, build tanks, provide capital for the maintenance of the temples, secure valuable jewels, gold coverings, etc. to the deities and give gifts towards marriage expenses to bachelors and unmarried girls in abundance. Since he was responsible for innumerable marriages, he acquired the title of "Koti Kannikadanam". In a sloka in praise of him, it is said humorously that even Hanuman and Vigneswara, the legendary bachelors, shuddered at this marital munificence, lest their bachelorism may also be affected one day.

"கலயதி விபுதார்யே தாதயாசார்யவர்யே ஸ்பதி
கடிததாராம் வர்ணின ஸ்வர்ணஜாலை:
அவிரதமிஹகாஞ்ச்யாம் வீக்ஷ்ய கல்யாண கோடீம்-
ஹநுமதி கணநாதே கம்பதே பிரம்ஹசர்யம்."

"He weighed himself against gold and silver and used all that wealth in the service of God Varadaraja of Kanchi in erecting the "Kalyanakoti Vimana" in gold for the Goddess Lakshmi in that famous temple... The Kalyana Koti Vimana was finished about 1614 A. D. and was evidently built in emulation of the Punyakoti Vimana set up by Krishnadevaraya. The latter was repaired by Tatacharya and regilded by him as it had decayed"[4].

He was a great Rama Bhaktha and so with the grace and help of Hanuman he was able to ward off the evils that surrounded him at times. "There is also a record registering the Hanumat Vimsati, a poem of twenty verses composed by him in honour of God Hanuman whose image he set up in the tank now known familiarly as the Aiyankarkulam dug by him. According to an inscription on the bund of the Tenneri Tank, Chingleput District, it seems to have been dug by Tatacharya[5]. He is probably identical with the Tatacharya mentioned in a record dated 1590 A. D. as the grandson of Ettur Srinivasa Tatacharya and son of Srinivasa. This record registers the grant of a village called Vekatesapura in his favour. His

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forebears have been connected with the spread of Vaishnavism and the family claimed descent from Srisailanatha, the uncle of the great reformer, Ramanuja "[6].

" Aiyangar " is a term generally used to denote a Vaishnavite Brahmin. Since he was an outstanding figure of this community, he is exclusively termed as " Aiyangar ". Just as we find streets, places, etc., nowadays being named after big leaders, certain streets, places and villages in and around Kanchi, were named after him and his consort, " Ammangar ", in those times. " Aiyanpettai ", " Aiyangarkulam ", "Aiyangarpalayam Street ", " Ammangar Street ", etc. of Kanchipuram are some of the standing examples, even now.

In Aiyankarkulam, a village named after him as said above near Kanchipuram, he built a huge tank and temple to Sri Rama and His Bakta Sri Hanuman. It is said that as he was returning with huge riches to Kanchipuram from one of his wide tours, it grew dark and he was forced to camp at this place for the night for performing his daily evening chores. Just then he was surrounded by a band of robbers. Sri Aiyangar was inside the tent uttering Rama Nama. As Hanuman is an unfailing attendant wherever Rama Nama is uttered, he came to the spot and stood guard at the entrance of the tent. When the looters approahed the tent, Sri Hanuman gave vent to a " Humkara (wrathful exclamation) out of which there sprang a band of men greater in number than the looters. They surprised the looters by their sudden appearance, wrested the torches from their hands, beat and drove them away. All this took place in such a swift and sudden manner that Sri Tatadesika who was in his trance was not at all aware of the happenings outside. When he got up next morning, the newly sprung up men with the blessings of Rama Bhaktha paid their obeisance to the Acharya and detailed to him the happenings of the previous night. Thereafter these men placed themselves at the service of the Acharya, who took them into his fold as disciples.[7]

Sri Tatadesika also constructed a huge well nearby with a big cloistered verandah and mantapa underneath—which is now known as " Nadapavi." A grand festival to Sri Devaraja

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is performed annually on Chitra Pournami day in the temple at Aiyankarkulam and the Nadapavi (well). The festival, popularly known as "Aiyankarkulam festival" or "Nadabavi festival" attracts devotees in their thousands.

Though he was a staunch Vaishnavite leader, he was tolerant towards other religions. It is said he was responsible for renovating a portion of the Siva temple at Tirukalikunram, when approached by some Saivaites.

The gold gilding of the Ananda Nilaya Vimana of 'Panipathigiri' was done in 1630 A. D. by him during the time of Venkata II[a].

He was also responsible for establishing 500 Agraharas, performing 99 yagas and making 32 Tulabaras and the construction of Tenneri lake, otherwise known also as Tata Samudram, near Kanchipuram. He had also installed idols of Sri Vedanta Desika in so many "Divyadesas" like Thirukkanna Mangai, etc. He had also composed several "Grantas"

His various life episodes and sevices are inscribed on stone walls all round the Temple of the Lord of Hastigiri and other important Temples of the south. He is also deified along with his consort, Sri Ammangar, in Sri Vedanta Desika's shrine, in our Temple, Kumbakonam, Srirangam and other places.

Sri Devaraja and Sri Perundevi are brought in a grand procession to his shrine and a very big festival takes place for a full day in his honour, on his annual "Tirunakshatram" day of Kartikai Anusham. In all the perambulations of Lord Varadaraja and Sri Perundevi, Sri Vedanta Desika and Sri Tatadesika and his consort are bestowed with special "Satari" etc. honours, which is an unfailing feature in the Temple. His life is a true example of how a Vaishnavite grahastha should spend and live for others, immersed deeply in devotion and service to the Lord Almighty.

Sri Tatadesika was the author of many works like, "Lakshmi Niyudam", "Panchagranthi Nipaharam",

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"Sapthagranthi Nipaharanam", "Desika Prabanda Yeedu" "Nigama Parimala Arumpadam", etc. He has also brought out a philosophical work by name, "Satvikabrahama Vidya Vilasa". Based propably on this work, the Kannada Poet Rangaraja, who lived at the court of Chikka Deva Raja, brought out a work of the same in Kannada. Another work called "Panduranga Mahatmya" was also made by this great Acharya. This is also to be distinguished from the Telugu work of the same name by Tenali Ramakrishna. A work called, Hanumat Vimsati, composed by him in praise of Hanuman is inscribed on the walls of the temple built by him at Aiyankarkulam, evidently after he was saved by Him from the bandits. "He is called in the Dalavai Agraharam grant, as "The ornament of the wise"[9]. Dr. N. Jagadesan, Ph.D., describes him as a distinguished man of letters and is known for the authorship of a play in five Acts "Parijatha Apaharana"[10].

In Kali 4733 Prajotpatti (1632 A. D.) Tamil Panguni month (on the day after Sri Rama Navami) This great Acharya attained moksha, on the way to Chandragiri from Tirumala Hills. Thus ended, with him, a golden era in the renaissance and prosperity of our Temple.

FOOT NOTES

PART I—CHAPTER III

1. B. A. Saletore - Social and Political Life in Vijayanagara Empire.
2. P. V. Jagadisa Iyer South Indian Shrines XXV P. 510. C. Srinivasachariar : History of Gingee and its Rulers P. 128.
3. T. V. Mahalingam : Administration and Political Life under Vijayanagar Part II P. 215 fn.
4. A History of Gingee and its Rulers by C.S. Srinivasachariar—649 and and 650 of 1919.
5. C. S. Srinivasachariar M. A. : A History of Gingee and its Rulers : Page 128.
6. Ibid.
7. Census of India 1961 X Madras Part VI. Village Survey Monographs I—Ayyangarkulam by P. K. Nambiar.

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8. The gold-gilding of the Ananda Nilaya Vimanam by Sri Tatadesika was effected presumably during the time of Venkata II in 1630 A. D. In this connection, historians like Sri C. S. Srinivasachariar and Sri P. V. Jagadeesa Iyer have given the dates as Saka 1492 equivalent to 1570 A. D. Which is exactly the one previous cyclic year of Pramoduta. But actually this had taken place during the next Pramoduta only i. e., 1630 A. D. This anachronism has got to be pointed out since Sri Tatadesika's time was between 1572 and 1632 A. D.—354 of 1919 & T. T. etc. Devasthanam Epi. Series—Report on the inscriptions.

9. Prof. C. S. Srinivasachariar : A History of Gingee and its Rulers.

10. Dr. N. Jagadeesan.

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CHAPTER—IV

After the decline of the Vijayanagar Empire in the middle of the 17th Century A.D. the Tatacharyas continued to maintain the upkeep of the Temple, as usual, in its usual glory and splendour. The Temple was already well provided for by the munificence of the Vijayanagar monarchs, through the agency of Tatacharyas, who procured vast lands, properties and finance sufficient to last for generations. Subsequently they the Tatacharyas) were sought after by the Wodeyar kings of Mysore. One of the descendants, Sri Venkata Varada Tatarya, the second son of Lakshmikumara Tatadesika went there as the royal guru of the Mysore Maharaja in the latter half of the 17th century.[1] This Tatacharya's influence over the Mysore Wodeyars contributed not a little towards the uplift of the Temple. It is said orginally the Garudotsavam of our Temple was celebrated by the Kings of Mysore, through the instrumentality of their preceptor the Tatacharya and it was stopped only during the middle of the 19th century after nearly a century, on account of a small misunderstanding. We shall speak about this misunderstanding by and by.

In 1842 when the Government wanted to hand over back the administration of the Temple to the 'original mirasudars' of the trusteeship they called for applications from the claimants of all the temples. In our Temple there were four claimants to the trusteeship including the Tatachar. Mr.Freeze - the Collector who scrutinized the applications recommended that a committee consisting of all the four applicants might be entrusted with the administration. To this, Shri R.Kumara Tatacharya the applicant, was averse. He therefore declined the offer and went to Mysore where he was continuing as the royal priest. In his letter, declining the offer, to the Government Sri Kumara Tatacharya had stated that he could not in fairness be expected to run the administration of the Temple smoothly along with the office-holders, who were after all the servants of the Temple, on an equal footing. Subsequently the Revenue Board cancelled

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the Collector's recommendation and ordered the entrusting of the Temple with Sri Kumara Tatacharya as the sole hereditary trustee.

Upon this the Tashildar sent a letter to Sri Kumara Tatacharya who was at Mysore, then, requesting him to return and take over the trusteeship of the Temple as the sole custodian according to the orders of the Board of Revenue. Sri Kumara accordingly returned and took charge of the institution. This is given to show even in the forties of the last century the Tatacharyas were continuing as the royal preceptors in the court of Mysore and from this position of influence they continued to improve the Temple in many respects.

Subsequent to Sri Kumara Tatacharya who lived only for a short time, the trusteeship devolved on his son Sri Sudarsana Tatacharya. He was also continuing to visit the Mysore palace in his capacity as the royal guru. He procured some valuable gifts to the Temple from the Maharaja of Mysore out of which he recoated the Hamsa and Simha Vahanas and got the sanction of the Raja to gild the Tayar Vimana. He also prepared the copper plates covering of the Vimana for gilding them with gold but before it could fructify he passed away. With him, the connection between the Tatacharyas and Mysore Maharajas also ended.

This is the story told by elders regardihg the disconnection. The Mysore Maharaja used to be an unfailing worshipper to the grand Garudotsavam which he himself was performing as told above and he was very particular about the Gopura dharsana on that day in the early hours of the morning. On a particular year he was late by a few minutes and the God had by then moved forward from the Gopuravasal a few feet. Just then the Maharaja arrived. He requested the Trustee (evidently Sri Krishnaswamy Tatachariar. the brother of Sri Sudarsana Tatacharya) to take the vehicle back to the Gopuravasal, in order to have the Gopuravasal darsan. The trustee could not oblige him, since it was not desirable to move the God back. Disappointed and chaffed at this, the King went back. This is said to be the misunderstanding mentioned above. Subsequently,

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one Gangabai Ammul, a philanthropic minded north Indian lady offered to do the festival. Her successors are continuing the festival even today under a trust, created by her.

FOOT NOTES

PART I — CHAPTER IV

1C. Hayavadana Rao : History of Mysore P-247.

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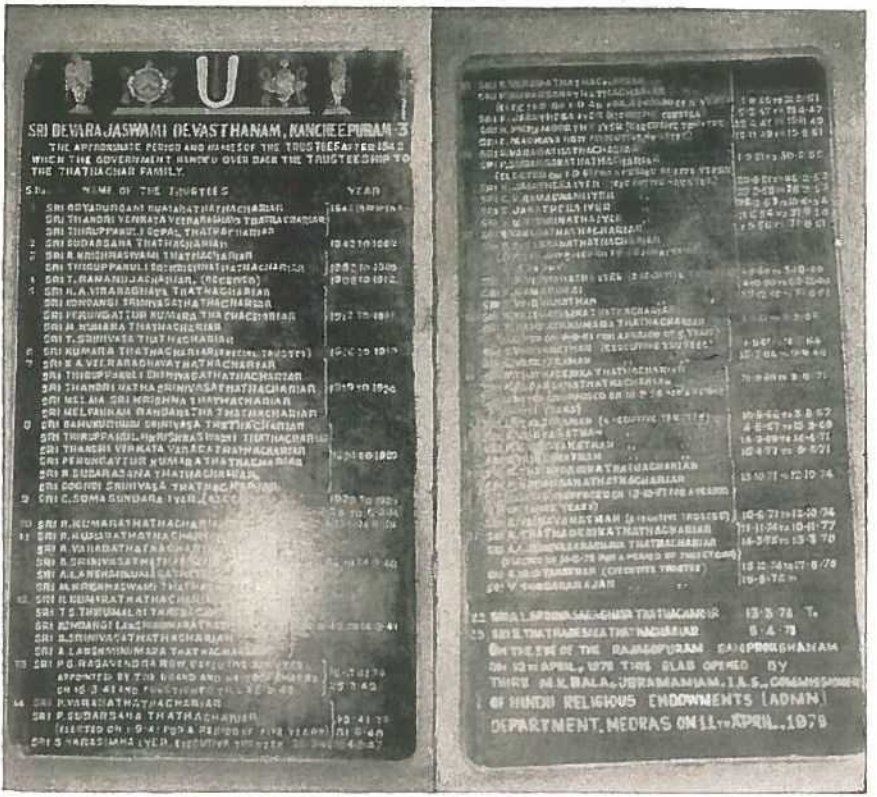
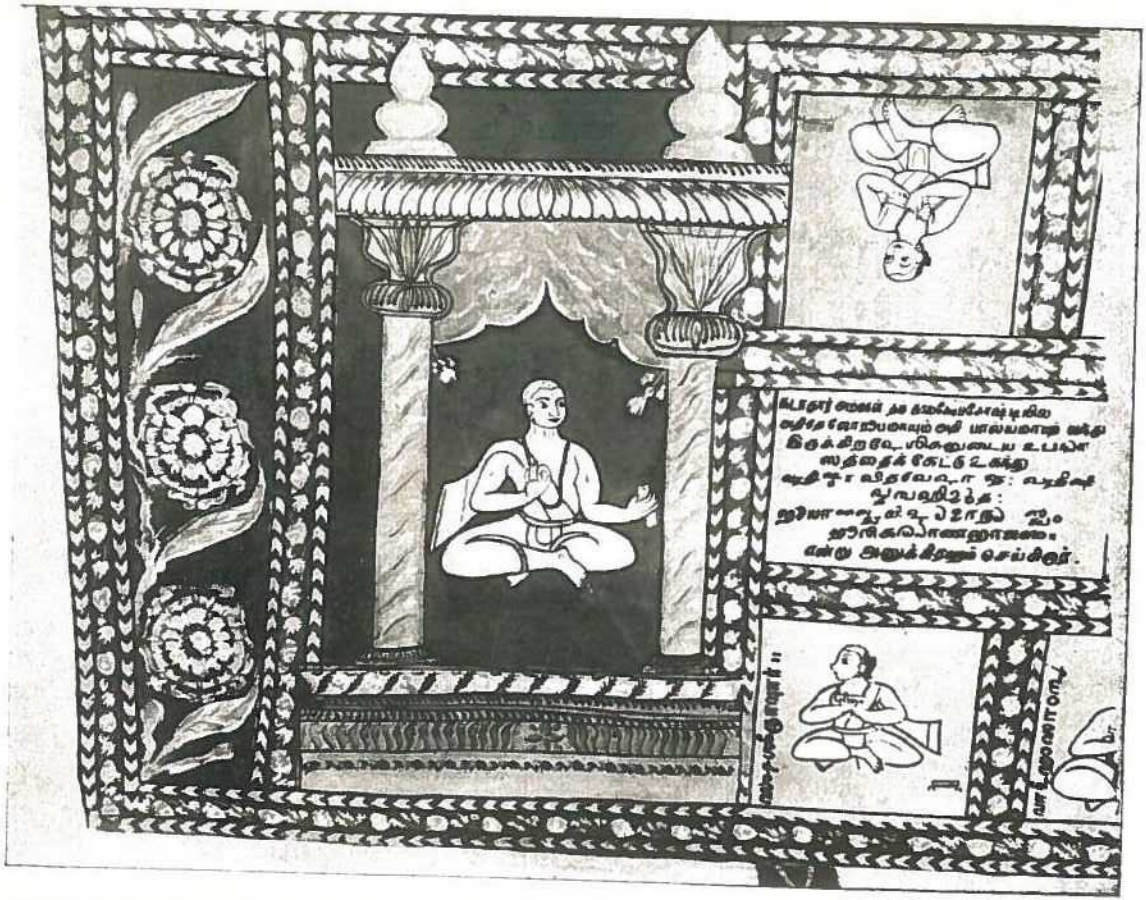
Vasantotsava Bungalow (P. 33)



Slabs in the Bungalow with the Names & Approximate Dates of Tatacharya Trustees From 1842 (P. 33)



Sri Nadadur Ammal's Kalakshepa goshti on the ceiling of the Hastigiri Prakaram. (P. 55)

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CHAPTER—V

THE HISTORY OF THE HEREDITARY TRUSTEESHIP OF THE THATHACHARYA FAMILY

In 1842, the Government, in pursuance of their policy to deliver over the temples to the "original mirasdars" called for applications from the parties who had such claims.

Rayaguru Kotikannikadanam Kumara Tatacharya, a descendant of Lakshmi Kumara Tatadesika claimed the hereditary right to trusteeship. Tenkalais and others also claimed likewise.

The Collector Mr. Freeze after enquiry, made a proposal for appointing a committee, consisting of the representative; of all the four claimants for entrusting the management in its hands. Sri Kumara Tatacharya objected to this and preferred a petition to the Board of Revenue against the proposal of the Collector.

Sri Tatacharya in his petition dated 15th February 1842 to the Board of Revenue stated as follows:

"The humble petition of Royaguroo Koti Kannikadanam Coomara Thathachariar, proprietor and first priest of the pagoda of Sri Devarajaswami at Kancheepuram on behalf of himself and the other members of his family—

That the original member, of your petitioner's family who was universally known in this country as "Code Kannikadanam Tatachariar" and who was a priest of great sanctity and affluence formerly constructed at the expense of many lacs of rupees, the inner temples, mantapams and outer walls of the pagoda of Devarajaswami and adorned the towers of the Swamijis ' and Goddesses ' seat by a golden cover of immense value. He procured from the Karnatic and Muhammadan Governments, valuable endowments of land and merahs for the support of the pagoda and contributed to its prosperity in

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different other ways. He was in a word the proprietor and head of the church and enjoyed the first Theertham Maulay and several other valuable privileges. In consideration of these important services and of his established right and high character as a priest, an image of his person was, on his demise established in the pagoda and at its expense daily pujas and annual feasts are performed to that Image in honour of the deceased. To prove this assertion your petitioner begs to submit for your board's perusal an endorsement of Mr. Cotton, former Collector of the Jaghir.

Your petitioner himself recently procured contributions to the pagoda from the Rajahs of Mysore etc., to the extent of several thousand rupees and holds the same rights and privileges in the pagoda which his forefathers enjoyed. The said priest of respected memory and his descendants *had for many years the management of the pagoda and its funds and latterly carried on the affairs through their goomasthas*, Rama Row and Kondungy Srinivasa Ragavachar, but always under the general control of the ruling authorites. The former was dismissed for having disobeyed the commands of our family and from the latter the management was taken by Mr. Place former Collector of the Jaghir..."

Your petitioner begs also to submit the enclosed correspondence between the Collector and Revenue Board of that time and the ISTEYARNAMAH by Mr. Place which will clearly show that his family had for a length of time, the Superintendent (Superintendence ?) of this large pagoda and that they were latterly permitted to appoint an agent of their own for the management in spite of the unjust opposition of their enemies the Tengalai Brahmins. Your Board's attention is solicited to the Moochilikas taken by the Board of Revenue from the said Srinivasa Raghavachari and which at once proves your petitioner's family as the lawful proprietors of the said pagoda.

It is now unfortunately proposed by the Collector of Chingleput under your Board's order to give up the management of the said pagoda and your petitioner's family have been called

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upon to propose an arrangement for its future superintendence. But they stated their particular desire that it should be retained under circar management as no private individual can properly undertake the same.

Your petitioner therefore most humbly begs leave to inform your Board that he could not co-operate with those recommended by the Collector as Joint-Trustees and earnestly prays that your Board will not approve of that arrangement because it was proposed by the Collector to satisfy his opponents. But that you will be pleased to consider the *superior claims and unquestionable* right of your petitioner's family and order him alone to be placed in charge of the pagoda and its funds in the event of the Government being determined to give up the management. If your Board considers it necessary to appoint more than one man for the management, you may nominate three or five members of our numerous family who are in respectable circumstances and worthy of all trust etc., etc."

The Board after considering the above petition by Sri Kumara Tatacharya and in pursuance of it, recognised the claims of the Tatacharya-family to the right of hereditary trusteeship of the Temple and passed the following order on 24—10—1842 :—

No. 17 "Petitioner is informed that his claim to the churchwardenship of Devarajaswamy pagoda at Kancheevaram is recognised and the Collecter has been furnished with instructions accordingly".

Further the Board in its proceedings No. 466 dated 24-10-1842 *fully* accepted the representations by Sri Kumara Tatacharya regarding " the ill-assorted materials having within it Tengalais and Vadagalais the High Priest and the subordinate servants of the Pagoda" and agreed with him that the Temple's affairs cannot be run with peace and order if entrusted with such a committee as recommended by the Collector. They therefore thought that the best arrangement for the pagoda would be to constitute "Sri Coomara Tatachariar, to be the sole Dharmakhartha, the dignity to be hereditary". The Collector was asked to carry this into effect.

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It may be observed that none of the other claimants objected to the proposal of the Collector to form a committee to run the administration.

This situation reminds us of an old story wherein two females both claiming a baby as her own went to the court. When the shrewd judge made a proposal that the baby may be cut into two and shared by them one of them agreed but the real mother of the baby withdrew from the dispute praying that the baby might be handed over to her opponent so that the child may at least live. This proved the genuine claim of the latter and the baby was handed over to her. This parallel exactly fits in with the story of the handing over of the Temple to the Tatacharyas as the sole managers. The spurious claimants were prepared for the division of the trusteeship right, whereas the Tatacharya objected to its division.

At the time of the Board's order recognising the Tatacharyas as the churchwardens of the Temple from a long time past and instructing the Collector to hand over the Temple to Sri Kumara Tatacharya, he (the Tatacharya) was absent at Mysore where he had to attend to his duties as the royal preceptor. Previously, he came to Kanchi on hearing that the Government was asking for applications from the original mirasdars of the temples for restoring back to them the temples. But on finding that the Collector had propsed an arrangment which could not be accepted by him, he preferred a petition to the Board as aforesaid and returned to Mysore. The Tashildar under instructions from the Collector therefore had to write to Sri Tatacharya, to Mysore to return, for taking possession of the Temple. The letter dated 10—11—1842 runs as follows :

" To Sreemath Upa Tirumalai Latchmikumara Kanchi Koti Kannikadanam Roya Durgam Kumara Tatachariar Avergal.

K. Sreenivasa Row, Tashildar of Conjeeveram Taluq offers many prostrations.

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Doing well here and hope to hear the same from you. It is settled that Dharmakarthas should be appointed and that all Devasthanams that were under the Government management should be delivered over to them. Accordingly I have received this day from the Collector order No. 28, issued in my name to the effect that ornaments and all other properties belonging to Sree Devarajaswami Devasthanam as well as the management appertaining to it should be placed in your possession and that a receipt should be obtained and forwarded. Therefore, I have written this letter.

The Devasthanam is a big one where there are many ornaments and other properties. Further, in asmuch as you yourself should have all management and inasmuch as you yourself should personally obtain possession and give receipt, whatever other business you may have there you should postpone it and come to Conjeeveram as early as possible as soon as you see this letter. Nothing need be written in extenso regarding other matters".

(Signed) S. Sreenivasa Row
Tashildar
Conjeeveram Taluq

Conjeeveram,
25th Arpisi of Subakrith (about 10—11—42)

ADDRESS

To Upa Conchi Kotikannikadanam Tirumala Latchmi-kumara Roya Durgam Kumara Tatachariar Avergal, Mysore. (The Collector also sent a takeed to Sri Tatachariar dated 11-11-1842).

Sri Tatacharya accordingly on receipt of the above letter hastened back to Conjeeveram and took charge of the Temple. But Sri Kumara Tatacharya did not stay long at Kanchi after assuming the office. He authorised Sri Sudarsana Tatacharya, his eldest son and four other members of the family to conduct the affairs of the pagoda during his absence and returned to Mysore where his presence at the palace was urgently required. A few months later in April, 1843, he passed away at Mysore.

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The Temple's affairs were managed according to his arrangement by his son and others of his family subsequent to his demise. The Government recognised this arrangement also. The Collector in his letter to the Board of Revenue dated 25-4-1843 had stated "that he had no difficulty in recognising the subsequent trustees appointed by the first trustees from among themselves since the Board had "decided that the dignity to be hereditary" is in the family of Tatacharyas who are accordingly prepared to make their own arrangements.

The Board's proceedings recognising the claim of Sri Kumara Tatacharya to the "church-wardenship" of Devarajaswamy pagoda and ordering the Collector to give effect to the same, was further approved and confirmed by the Government in its minutes of consultation dated 16-12-1842. The Government by the same proceedings rejected the petition of the Tenkalais saying that "their prayer cannot be complied with"

We have given the above version verbatim mostly, since Dr. K. V. Raman has referred to AS. 212/1909 on the file of the High Court in his Bibliography. The citations above are also from the printed papers in the same reference.

We now come to the part where the Temple's administration and the judicial proceedings from and after 1842 are delineated. This has been necessitated by the author's boasting of his successes in this century in the Tenkalai Vadakalai disputes. These details, strictly speaking, have no place in a Treatise which requires only an impartial and unbiased historical version.

Baffled in the attempts to get the trusteeship of the Temple, one of the claimants, belonging to the Attan Jiyar's line by name Appoo Row instituted a suit before the Zilla Civil Judge, Chingleput in original suit No. 5 of 1844, to recover from the defendants (Tatacharyas) the office of Dharmakarthaship of the Pagoda. The other claimants did not pursue the matter further, at this stage.

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The Civil Judge who heard the suit dismissed it as groundless. A large number of documents about 66 and a long correspondence extending over a period of more than 50 years were filed on both sides as well as the public correspondence, during the course of the hearing. He upheld the case of the Defendants as based on facts and as per the ancient documents procured. Further appeals to the higher courts were also similarly dismissed with costs.

Frustrated in their attempts to get the trusteeship the Tenkalais rushed to the courts, civil and criminal, disputing several services and rituals in the Temple just for the sake of giving headache to the Tatacharya trustees. They laid claim to more than 1300 namams as Tenkalai in the Temple including the Mulavar (Chief Diety). Some 20 or 24 were alone decreed to them as they were proved to have existed earlier. These, as we have pointed out previously, were those that had been surreptitiously introduced by the scions of the Attan Jiyar's family when they were running the administration of the Temple during the 18th Century and which were not noticed by the Tatacharya Darmakartas, since they were all lurking in some insignificant corners of the Temple.

They attempted again in 1880 to change the administration, before the District Judge. The Judge refused to give permission to the scheme suit, observing it to be frivolous and baseless and such attempts should not be encouraged.

Some of the services of the Tatacharyas, like Mantra Pushpa and Stotrapada were challenged directly and through others. The Tatacharyas were driven from pillar to post and had to establish their rights after hard fights upto the High Court. The customary and other honours to Sri Desika and Tatadesika and Ammangar in all the perambulations of the God and Goddess had to be established only after the Tenkalais were fined and convicted twice, for their illegal acts of preventing them, in the criminal courts.

As a well organised sect, and with the backing of charities created by the Tenkalai Vaisya community, the Tenkalais could

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always give trouble to the Vadakalai Tatacharya trustees and hei r community, by various methods, and dispute each and every act done in the normal course.

The Alwars' and Acharyas' idols were also the subject-matter of dispute in the beginning of this century. Claiming them to be Tenkalai and accusing the Vadakalai Trustees of having stolen them from their custody they first tried in the criminal courts. The complainant was fined and asked to pay compensation for having preferred a false complaint. The appellate court confirmed the fine with the expression of a regret that the complainant had not been "mulcted with a heavier fine" for his audacity in preferring such a false complaint against the Trustees.

Subsquent to the criminal proceedings, the Tenkalai Archaka of the Nammalvar Shrine instigated by the Tenkalais filed a suit before the District Munsif's Court. Here also he failed. Appeals to the District and High Courts were also dismissed with costs. The observation of the District Judge in this connection is worthwhile noticing, "If at all there had been any change in the namams of the Alwars and Acharyas..... it should have been from Vadakalai to Tenkalai" affirming thereby Vadakalai namams alone existed on the person of the deities originally and Tenkalais made some inroads with regard to some of them.

In O. S. 11 of 1907, a suit was instituted by the Tatacharyas themselves for framing a scheme for the administration of the Temple. In the appeal stage in A. S. 212/1909, in the High Court, the Tenkalais got themselves impleaded as parties. This case is reported in 23 Madras Law Journal. Their Lordships in framing a scheme for the administration of the Temple provided for five trustees from the family of the lineal male descendants of Sri Tatadesika (three from the eastern branch and two from the western branch). They refused to accommodate the Tenkalais in the Trust-board here also. They have provided for a Supervision Board consisting of one Vadakalai, one Tenkalai and one Smartha or Madwa Brahmin to supervise the administration.

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In O. S. 1 of 1928, District Court Chingleput the Tenkalais again filed a scheme suit for amending the scheme framed by the High Court in A. S. 212/1909

In A. S. 175/1934 High Court, the High Court amended the original scheme and constituted a Trust-board consisting of two Tatacharyas (one from the eastern branch and one from the western branch) and a third trustee, a Smarta or Madwa Brahmin to be appointed by the Hindu Religious and Charitable Endowments Board, to be the executive trustee. The Tatacharya trustees are to be elected as usual by the members of their own family. Here also the Tankalais failed to get themselves included in the Trust-board. This scheme framed by the High Court in 1941 is still in force. The H. R. E. Board has stepped into the shoes of the original Supervision Board. The administration is being run, without any hitch and smoothly. Many major improvements have been witnessed during this period also. But the Tenkalais are, as usual, levelling all sorts of baseless charges and accusations against the Tatacharya trustees, in their frustration. It has to be borne in mind that the Tenkalai-Vadakalai disputes which mar the atmosphere of the Temple have nothing to do with the administration of the Temple by the trustees. These disputes, are witnessed more during the time when it was under the Government control, and under the Receivers, than when it was under the Tatacharyas. We have to pray our Lord Varadaraja alone to set right things.

END OF PART—I

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PART—II

CHAPTER—I

LOCATION AND PHYSICAL FEATURES

According to the author, Dr. K. V. Raman, Attiyur was the name of the locality where the Temple of Varadaraja is situated and this place did not originally form part of Kanchi. This requires a careful scrutiny.

Kanchi is the name of the town which covers a wide area including the region where our Lord Varadaraja's Temple is situated. The Sanskrit works refer to the town by this name as noticed in the Puranas like Brahmanda. The name Kanchi occurs in all works written in Tamil. The name Kacchippedu also occurs which according to some scholars, should have meant only suburbs of the ancient town, Kacchi[1]. The Temples of Tiruvehka, Uragam and of Ekamreswara are stated to have been situated in Kacchippedu[2]. The palace of the Chola Kings is (and not within the town)[3] said to have been here.

The compositions of the Alwars specifically mention the name Kacchi, with reference to many of these Temples[4] and also refer to some of the Temples as lying within the town surrounded by ramparts[5]. None of these temples are said to lie in Kacchippedu. The Inscriptions[5] which are dated in the tenth century, A.D are cited to show that some of these temples lie in Kacchippedu, but the Alwars who, according to the author, lived between 650 and 850 A.D [6a], do not use this name with reference to any temple whatsoever. The inscriptions serve only as links in history and cannot by themselves serve to play the role of history itself.

Besides, the Tamil classic Perumpanarruppadai states that the ramparts of Kacchi lie beyond the Tiruvehka Temple[7] Veltu kkai which must have been to the south of Tiruvehka, is stated in the Periya Tirumadal to lie within the ramparts of Kacchi [8]. The town of Kacchi is however held on the strength of evidence available from Tamil literature, to have ben located to the north of Tiruvehka.[9]

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The word '*Pedu*' shall mean a suburb but when it occurs with the word Kacchi, must mean related to Kacchi. Otherwise 'Pedu' could have been used with the name of any other town. what was 'Pedu', according to inscriptions, must mean the area of the same region, lying outside the city proper wherefrom administrtion was carried on.

In all probability, the distinction could have been made for administrative purposes. Hence, Kacchi and Kacchippedu must be taken to refer to the same town Kacchi,'Pedu' referring to the divisions of the town. Otherwise, the references in the compositions of the Alwars could not have adequate explanation.

From the inscriptions, it is clear that Kacchippedu was a town in the taluk or district of Eyilkottam, lying in the kingdom of Jayankondan These inscriptions date from 1118 to 1268 A.D.[10] Inscriptions of the subsequent periods refer to the town as lying in the taluk of Uttukkadu, sometimes mentioning the kingdom as Chandragiri. Such inscriptions are more than thirtyfive. Beginning with the inscription dated 1128, the Temple of Varadaraja is stated as that of Arulalar in Tiruvattiyur[11]. The Temple is called Perumal Kovil[12]. That the name of the Deity is also Varadaraja is made clear in one inscription where the words Varamtharum Perumal[13] are used. The locality Tiruvattiyur must have become reputed as having been part of the town Kanchi before 1118 A.D. This must be conceded, since support is avilable for this from Yapparungalavritti of the 11th century A.D.,[14] which describes the town Kanchi as a peacok with Attiyur as its head and the splendid groves its plumage. The literary evidences which are thus available, show, beyond doubt, that even before 1100 A.D. Tiruvattiyur formed part of Kanchi. The name, Kacchippedu must not, therefore, be given too much importance particularly because this word occurs mainly in the inscriptions.

Vedanta Desika (1268—1399) refers to our Lord uniformly as Attigiri Tirumal[15] and as Tiruvattiyurar[16]. Much heat has been generated by the author on the use of the Tamil name Tiruvattiyur. One has to bear in mind that the name Kacchi is the Tamilised form of the Sanskrit word Kanchi, which

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occurs as the name of this town not only in the Puranas but also in the ancient Sanskrit works[17].

The suggestion made by the author that the locality of Tiruvehka could have been the eastern limit of Kanchi does not stand to reason. There are firstly *the lingas* lying to the east of the present Little Kanchipuram which indicate that the town of Kanchi extended beyond the present limits in the east[18]. Secondly, the Deity at Tiruvehka is stated in all sources[19] as having become a dam to the River Vegavati Why did the Deity serve as a dam? The answer cannot be given without reference to the Hastigirimahatmya detailing the Avatara of Lord Varadaraja on the Hastigiri, despite the author's assertion that it " is an appeal to faith and not to reason". So Tiruvattiyur should be as ancient as Tiruvehka. It will be improper to hold that Tiruvattiyur, a Temple not for off from Tiruvehka and intimately related to the latter, did not form part of Kanchi while the latter did.

The Alwars who were steeped in the concept of the Deity as available from the Vedic sources, framed their compositions following the literary traditions of Tamil literature and so used the name Kanchi. The name Kanchi is specifically applied in the Vaishnava tradition to the locality where our Lord's Temple is situated. Yamuna paid a visit to this Temple and worshipped the Lord[20]. Tirukkacchi Nambi is also known as Kanchipura mainly because of his devoted service to the Lord of Kanchi[21] During Ramanuja's time, this Temple became very much more reputed. In the " Kanchi Divyadesa Sangraha Slokamalika " Manavalamamuni uses the word Kanchi to mean this Temple alone.

Regarding the author's observations on the absence of any specific references to this Temple in the compositions of the Alwars, it must be stated that Budattalwar has mentioned this Temple and its Lord[22]. Tirumangai Alwar calls this Deity as dark complexioned giver of boons and mentions Him in the same verse where he places the Lord of Tiruvehka before this Deity[23]. It is perhaps this mention of the two Deities together that inspired Vedantadesika to offer an identical depiction in

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his Vegasetustotra[24]. Although there is no other direct reference to this Deity in the hymns of tha Alwars, it is not impossible to take the first century (Pratamasataka) of the Tiruvaaimozhi of Nammalwar as composed in praise of Varadaraja. The opening verse itself states that the Alwar worships and visualises our Lord (Amararkal Atipati) i.e. Devaraja, in his mind. Significantly the idol of Nammalwar in this Temple has its fingers in the right hand closely in touch with his heart. Vedantadesika while summarizing in sanskrit the verses of Nammalwar, observes that the Alwar found Varada in the first century (first hundred verses) of the Tiruvaaimozhi, evidently meaning that Varadaraja (Amarakal Atipati) is being extolled in this century[25].

It is perhaps the reference to Varadaraja in the Periya Tirumozhi[26] that could be taken to support the incident which occured in the life of Tirumangai Alwar. The incident refers to this Alwar's getting a vast sum of money from the spot in the river Vegavati where it was imbedded. He was able to locate it at the direction of Varadaraja Who appeared in his dream and gave him the location of this wealth.[27]

What is stated above regarding the greatness of our Lord Varadaraja as made out from or suggested by the compositions of the Alwars should convince anybody that the Alwars had sung the glory of this Lord. The objection to this position is made by some scholars on the ground, that apart from Butatalwar, others have not made a direct reference to this God and also that this Deity could not be taken to have received the glorification from Tirumangai Alwar who included Him in a decad solely devoted to Parmeswaravinnagaram[28]. It is needless to argue upon these lines. Either we have to admit that such indirect references should be recognised in liteary pieces of religious kind or totally deny to this Deity the reception of the homages from the Alwars. The latter position is taken up by some scholars who cite the sloka from the Varadarajapanchasat.[29] The word "*munisarvabaumah*" occurring in this *sloka* is taken to refer to the Alwars. Some scholars do not agree to this interpretation also. Their stand is that the word "munisarvabaumah" could refer only to the

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eminent sages and Devatas who were present at the time of our Lord's Avatara out of the sacrificial fire, taking into consideration the context of the previous *sloka.* The second objection too is baseless, since the Alwars are found to have sung in one and the same verse, the glory of more than one Deity[30]. Besides, it is to be noted that more often the Alwars refer to the temples by the names of the locality specifically applicable to each, such as *Attiyur, Tiruvenka, Patakam, Uragam, Tirutanka* and not directly associating them with *Kanchi.*

While seeking to derive the word *Attiyur,* the author has made much of the word *Atti,* name of a tree out of which the Mulabera is admitted to have been made. Yet the name Attiyur is based on "Hastigiri" which word means a place where the Ashtadig-gajas (the elephants of the eight sides) worshipped the God, in the hoary past[31] No ancient writer, particulary Vaishnava, chose to take the word "*Atti*" to have given rise to the name Attiyur. Andrapurna, also known as Vatukanambi, who was a direct disciple of Ramanuja, refers to our Lord as "Karisa[32]. This word means the Lord of the elephants and shall be taken to be similar to the word "Tiruvattiyurar". It must be noted here that the names " Varanasailanata"[33] " Karigiripati "[34] " Hastisaileswara "[35] and others are also used besides Karisa[36], Hastisa[37] and others.

In the *sloka* Kanchi Divyadesa sangraha slokamalika, Manavalamamuni refers to the shrine by the name "Karibudara" ("Karibhutara" is wrong). It is thus clear, that to connect the words *atti* and *hasti* and take the word *atti* as the name of a wood to have been changed to *hasti* is wrong.

As regards the author's theory that the "Hastigiri" is an artificial mound and and not a hill, we have answered it in Chapter III showing that it is really a small natural hillock.

FOOT NOTES

CHAPTER I—PART II

1. Dr. M. Rajamanickkam : Pattuppattu Araycchi P. 140.
2. Ibid pp 140-142.

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3. S. I. I. 3.142
4. Peria Tirumozhi 2.9; 2-8-10
   Peria T'rumadal 127
   Tiruneduntandakam 8, 13
   Munraam Tiruvantadi 26, 64
5. Tiruneduntandakam 9, 15
   Siriya Tirumadal 69
   Periya Tirumadal 126
   Peria Tirumozhi 6.10.4
6. Pattuppattu Aaraycchi pp 140-142

6a. Some of our orthodox elders do not countenance the idea of fixing historical dates to the Alwars since they (the Alwars) are considered to belong to the hoary past, which is beyond our calculation.

7. Perumpanarruppadai bl 371-405
8. Peria Tirumadal 126
9. Pattuppattu Aaraycchi p. 142.
10. S. I. T. I. I PP 403, 427. There are twenty three such inscriptions.
11. Ibid p. 400.
12. Ibid pp 313, 402
13. Ibid p. 402
14. Ibid p. 93
15. Amirtaswadini 27—Adaikkalappattu, Tirucchinnamalai 10, Pannirunaman 13, Prabandasaram 2.
16. Pannirunamam 13
17. Hastigirimahatmya 21
    Kumaradasa (C650 A.D.) Janakiharana I.18
    Dandin (C650 A.D.). Avantisundari pp 3-6
    : Kavyadarsa II
18. Pattupyattu Aaraycchi p. 145
19. Perumpanarruppadai : 1.373
    Tirucchandaviruttam : 63, 64
20. Yatiraja Vaibava 13
21. Ibid 38, 54
22. Irandam Tiruvantadi 95, 96.
23. *Peria Tirumozhi* 2. 9. 3.
24. *Vegasetu Stotra* 1.
25. "*Pratamasataka Vikshya Varadam*" (Dramidopanishat-sara)
26. Peria Tirumozhi 2. 9. 3.
27. Guruparampara prabava of Pinbazhakiya perumal Jiyar P. 64.
28. Peria Tirumozhi 2. 9. 3.
29. Varadaraja Panchasat 2.

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30. Irandam Tiruvantadi 46.
Munram Tiruvantadi 26, 30, 62
Naanmukan Tiruvantadi 36
Peria Tirumozhi 10, 1
Tiruneduntandakam 8, 14, 16

31. Hastigirimahatmya 15.

32. Yatirajavaibava 32, 38.

33. Varadarajapanchasat 49

34. Hamsasandesa 1.27

35. Varadarajapanchasat 48

36. Ibid : 7, 9, 33, 40 etc.
Varadarajastava : 3, 4, 21, 40, 55 etc.

37. Varadaraja Panchasat : 12, 13.

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CHAPTER—II

POLITICAL BACKGROUND

In this Chapter Dr. K. V. Raman gives an elaborate description of the various dynasties which ruled over the south, after the Pallavas, especially with reference to Kanchi. In fairness to him it should be said that he has arranged to bring forth the history of South India in a chronological order, on the basis of the inscriptions found in the Temple of Sri Varadaraja as well as his own historical knowledge. Had it not been diluted with sectarian bias, this piece of research work could have brought him kudos. But, alas ! in this treatise he has wasted his whole energy with attempts to establish a theory that this Temple is Tenkalai in character, through various flimsy and unreliable data. He has also referred to some records in the Tenkalai-Vadakalai litigation of the Temple and some books written by staunch leaders of the Tenkalai sect, whose litigant spirit and hostility to Vadakalais, are very well known. This is highly undesirable in a dissertation seeking a University Degree of the Doctor of Philosophy.

As far as the historical and inscriptional facts given here are concerned we can have no dispute with them as long as they do not contradict with each other and prove to be basically wrong. Thus we can skip over the details of the Cholas, Pandyas, Cheras, Hoysalas, Sambuvarayas, and even Vijayanagar Kings upto the portion where the author comes to deal with 'Sadasiva' (AD 1542—1576), on page 30. But on page 32 the author says that Sadasiva was killed three years after 1567 by Tirumala's son that is, in or about 1570. He also gives out that Tirumala and Sriranga ruled between 1570 and 1585. This confused chronicling needs clarity[1].

In the appendix on the page 187, author himself gives the date of Venkata I as AD 1586—1614. Again on page 50, he says that Lakshmikumara Tatacharya was the manager of this Temple during the times of Vijayanagar King Venkata I.

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This accords with the dates found in the Kanchi and T.T.D. inscriptions and also "South Indian Shrines" by P. V. Jagadisa Aiyer as well as Dr. S. K. Aiyangar's South Indian History and Gopinatha Rao.[1a] Still the author mentions him as Venkata II.

Page 334 — Here, under "Venkata II (AD 1586—1614)" Dr. K. V. Raman concedes that inscriptions of "Venkata II" are found in Varadarajasway Temple, ranging from 1587—1605 AD. But he says "they are not of any particular importance".

Inscriptions Nos. 421, 381, 382, 419, 462, 475, 499, 531, 587, 649, 354, 650, 651 etc., of 1919 are some of them, thus brushed aside by the author as of no particular importance. These inscriptions give an account of the great service rendered by Sri Lakshmikumara Tatacharya who was styled as the '*Srikaryadurandara*' (Manager-General of Temple affairs), at Kanchi and other places. His services especially to our Temple during the reign of Venkatapati-deva-maharaya are glorified and praised, in a most telling manner, which if recognised cannot suit the purpose of the author. Hence his ignoring them as of "no particular importance."

Since the object of the author is to make out a case for the Tenkalai predominance in the Temple he has salvaged some flimsy information through 2 or 3 inscriptions[2], out of the numerous inscriptions found in our Temple in which one Alagiya-Manavala Jiyar's name finds a place. He is said to have gifted some properties to the Temple and is also styled as Koil-Kelvi (Superintendent) in one of the two inscriptions. Only this much and out of this, the author tries to build a theory that this Jiyar was responsible for almost all the Vijayanagar structures that are in existence in our Temple. There is no evidence whatsoevor to accept this theory. That he was rendering Srikaryam during the period of these two inscriptions does not indicate that he had the authority from the rulers of Vijayanagar for these constructions. Not even remotely can such a conjecture be made. On the other hand there is specific mention of these structures, which bear the emblem of Vijayanagara style, as having been executed by the Tatacharyas[3] who were admittedly the royal preceptorsof

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the Vijayanagar rulers and whose influence over them made it possible to achieve them.

That the members of the Srisailapurna family had the honour of having been the spiritual heads of Kings from the period of Devaraya and Virupaksha down to the last ruler in this line cannot be disputed. It is equally impossible to disprove to the growth and spread of Vaishnavism among the rulers of this line and in the region over which they had their sway. That the Tatacharyas were mainly responsible for this cannot be denied. The rulers of Vijayanagar had their interest aroused in the maintenance of Varadarajaswami Temple at Kanchi only by the Tatacharyas and not by any other religious teacher. The spiritual leader of great distinction of the Tatacharya family should have been living then with the rulers.

Other members of the family must have been living at Kanchi and are not mentioned in the inscriptions. This is not a proof that they ceased to enjoy their rights to render service in the Temple. It is not unlikely that Alagiyamanavala Jiyar (C1550 A.D.) was then a person found fit for getting entrusted with the work of Srikaryam in the Temple. He must have been only an agent of Panchamatabanjanam Tatadesika whose absence from Kanchi was necessitated by his presence with the rulers for instruction and guidance in both religious and secular affairs. (Some inscriptions have called him as 'Ettur Tirumala Kumara Tatacharya'). That the Jiyar was well versed in Ubayavedanta does speak highly of his attainments for being the head of a religious Math[4] known after his name but this does not even suggest that he was the sole wielder of power in the administration of the Temple. He was only an agent then.

The last portion of Chapter II deals with the concealing of the Utsavar idol of Sri Varadaraja at Udayarpalayam during the last decades of the 17th century and its restoration in or about 1711 A.D after the iconoclastic zeal of Aurangazeb was over. There can be no dispute over the secreting or restoration of the Idol or the dates given here. The complete omission of the presence or existence of the Tatacharya custodians of the Temple during this period and the assertion that one Attan Jiyar and his

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disciple Todarmalla were alone in the picture and they themselves caused the restoration without anybody's prompting, is a point which we cannot accept as correct. We shall have occasion to deal with this aspect later in Chapter IV wherein also, the author has reiterated this version. Just to avoid repetition, we do not elaborate it here.

FOOT NOTES

1. Prof. K. A. Nilakanta Sastri: History of India 4th edition "Sadasiva ruled from 1542-1576 yet historians feel that he might have been killed by Tirumala's son or was imprisoned by the latter in 1570 where he languished and passed away in 1576.

1a. Ep. Ind. XII p. 162

2. S.I.T.I., I 366, 405 They are dated 1553 A.D.

3. Ibid I 343 One Parankusa Tiruppanippillai attended to the work of construction at the command of Ettur Tirumala Kumara Tatacharya & 475 of 1919.

4. S.I.T.I., I 432. These are undated. It is not clear which Jiyar is meant here. The Jiyar who is mentioned in pp 366, 405 S.I.T.I. I may not be identical with this Jiyar. Nor is there any evidence to prove that the Jiyar who founded the Math was rendering Srikaryam in the Temple.

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CHAPTER—III

THE LAYOUT OF THE TEMPLE AND SEQUENCE OF CONSTRUCTION

In this chapter, the author, gives out at the outset that the purpose of this chapter is to decribe the general layout of the Vardarajaswami Temple and the disposition of the various shrines, mantapas and other structures therein. It is true he has described these items very minutely. But we can at the same time discern here an under-current of sectarian bias. Adnauseam, he brings out the name of one Alagia Manavala Jiyar as the architect of the important constructions and structures of the Temple like the big rampart wall- Periyatirumadil, Gopura, Kalyana mantapa, the front porch of the Abhisheka Mantapa and the Ornamental Mantapa where both Lord Varada and Sri Perundevi are seated together on the same dias on the Maha-Navami Day. He concedes also that these were done in the 16th century by the patronage of the Vijayanagar Kings. These Vijayanagar Kings were the acknowledged disciples of the Tatacharyas. There is nothing on record to show that Alagiya Manavala Jiyar was the Guru of the Vijayanagar Kings nor the author himself claims such a position to this Jiyar. Whileso, we are unable to see the logic in asserting that this Jiyar did all these Kainkaryams in the sixteenth century. There is no inscriptional or historical basis for such an assertion.

In this context it is also relevant to note that while the words "Srimad Vedamarga" etc. occur before the name Ettur Tirumala Kumara Tatacharya in the inscriptions, these prefixes or "Birudus" and also "Paramahamsa Parivrajakacharya" are not used for Alagia Manavala Jiyar. He is simply mentioned as "Srikaryam Seyvar Alagia Manavala Jiyar". If he has to be placed on a par with the Tatacharya, these prefixes would have certainly found a place in the inscriptions before his name. The pontiffs of the Ahobila Math are all mentioned with such prefixes, in the inscriptions, that are due to the ascetic order. This significant absence of the "birudus" to the Alagia Manavala Jiyar in the inscriptions do certainly indicate the difference in their

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status and that he was only doing the Srikaryam service under the overall control of the Tatacharya who was the Manager-General (Srikarya-durandara) of Temple Affairs. (see also Chapter VI)

Another interesting point that is noteworthy here is that one Jana Mudaliar is also described as 'Srikainkarya Durandara' in the inscriptions (Saka 1493-1571 A.D). By this, it can be seen that this title "Srikaryam Seyvar" alone cannot be made much of, unless augmented with other stronger factors of proof for establishing the position of a superior authority in the Temple[1]

On the other hand, it has been recognised by history and inscriptions found not only in the temples of Kanchi but also other places like Tirupati, that Sri Tatacharya and his venerable father, Panchamata-banjanam Tatacharya, his ancestors and their descendants were the Raja-gurus and responsible for the several constructions mentioned above, as well as so many other items like Bali-pitam, Vahanas, Jewels, Kavachas and Vimanas, through the bounteousness of their royal disciples the Vijayanagar Kings Krishnadevaraya, Achyutaraya, Ramaraya, Sri Ranga, Venkatapatideva I, etc. The slokas which deal with some of the said Kainkaryas are inscribed in the Temple in stone, in several places[2].

Another inscription deals with his services at Tirupati (Panipatigiri)[3]. Yet another one describes his kainkaryas not only at Kanchi but also in several other places like Srirangam, Kumbakonam, and Tirupati in his capacity as the most respected royal preceptor of the Karnataka Monarch[3a].

We shall have occasion to deal with this aspect in detail in the succeeding chapter. For the present, it is sufficient to point out that the author's assertion in this chapter in season and out of season that Alagia Manavala Jiyar, a Tenkalai Sanyasin, did, all these services has absolutely no basis. As pointed out earlier he might have acted on certain occasions as the "Koil Kelvi" or Superintendent under the control of Sri Tatacharya. One other thing also may be remembered. It was a time when no such animosity between Tenkalais and Vadakalais existed as we witness nowadays. Even though the Jiyar was a Tenkalai who

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hailed from Mysore and whose headquarters is still at Melkote in Mysore he could have come and camped at Kanchi to worship the Lord during the 16th century. As an ardent Vaishnavite devotee he would have been only too glad to supervise these sacred works under the guidance of the Tatacharya. So there is nothing contradictory or surprising about the mention of this Jiyar's name casually in some of the inscriptions. But the author maker a mountain out of a mole-hill. Let us now see the other aspects dealt with here which are also wrong in many respects.

Page 44 : As Dr. K. V. Raman is not prepared to accept that the present Abode of the Lord is a Hill, he has purposely put inverted commas to the word, Hill. We may also equally stress that this is a small, natural hillock, now completely covered by construction. If it is an artifical mound as the author asserts, it could not have withstood the colossal structures upon it and Sri Narasimha's shrine below it, would have crumbled by its weight. Despite his persistence about his theory in chapters III, IV, VII and VIII we can even now see the original features of the 'rock' over the Garbagraha of Sri Narasimha's shrine and on the wall of the twenty-four steps leading to Hastigiri.

The author has ignored to mention the Kacchivaaitan Mantapa in the north-east corner of the prakara in the Hill and also the figure of the lizard. The paintings in the ceiling depicting the *Kalakshepagoshti* of *Nadadur Ammal* with the figures of *Sudarsanasuri, Atreya Ramanuja, Vedantadesika* and others are completely ignored.

There is a small mantapa with a flight of ten steps leading to the twentyfour steps. This mantapa has on its top the figures of lion and not 'garuda' as in every corner of the top of the walls of all prakaras[3b]. Likewise we can notice the figures of two lions on both sides of 'garudas' on the corners of the outer-prakara (Periya Tirumadil)

Page 45 : The author's inference regarding the consecration of Malayala Nacchiyar that 'perhaps it was a result of the brief conquest of Kanchi by the Chera King Ravivarman

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Kulasekara in A.D. 1316, etc' is not in accordance with the tradition attached to it. The tradition is that a Malayala (Kerala) princess was enchanted by the Lord's divine beauty and just like Goda (Andal) she vowed that if she would marry at all, she would marry only the Lord. Her royal father finding it difficult to change her heart, brought her with all riches, pomp and splendour to the Temple to offer her to Him. Just as the princess entered the doorway leading to the Dwarapalakas on the Hill, she disappeared and joined her Divine Husband. To illustrate this anecdote there is still a painting of the Malayala Nachiyar on the south wall next to the Dwarapalaka where her 'andardyanam' (disappearance) is said to have taken place. Another version is that our Lord Varadaraja's name is "GIRISAN" i.e. the Lord of the Giri or mountain (Hastigiri). Girisan in Tamil is 'Malayalan' His Nachiyar or Consort is therefore called Malayala Nachiyar. For the purposes of celebrating the marriage or Kalyana festivals this Nachiyar was installed and consecrated by our forebears in a standing posture to suit the occasion. (Sri Perundevi Tayar is consecrated in a sitting posture). The important Panguni Uttra Kalyana Festival takes place to this Nachiyar and the Lord, in all grandeur even now, which may justify this version.

Page 46: The mention of Sri Alavandar's "Historic Meeting" with Sri Ramanuja in the third prakara is not quite in consonance with our Guruparampara. It is true Sri Alavandar observed from a distance his future disciple (Sri Ramanuja) from this courtyard or 'murram' when the latter was proceeding to worship Lord Varadaraja along with his teacher Yadava Prakasa. But Sri Yamunai Turaivar (Alavandar) stopped short without attempting to meet him This change in his idea was said to be that he (Sri Alavandar) wanted him (Sri Ramanuja) to complete his learning (of Purva paksha) under his advaita Guru Yadavaprakasa, without being disturbed in the middle, so that he might be able to tackle all the aspects later under his guidance. Therefore, he is said to have offered his benedictions to him from the distance with a prayer to the Lord of Hastigiri.[4]

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With that he returned to Srirangam with the idea of sending for him later. The story proceeds that Sri Alavandar could not meet him before he reached the Lotus feet of the Lord and Sri Ramanuja who was hastening to offer his obeisance to him to Srirangam heard the news of his expiry even before he could reach Srirangam. It is said also that in his utter disappointment he returned to Kanchi after the cremation of Sri Alavandar and after taking a vow that he would fulfil the three aspirations of Sri Alavandar (Sri Bashya, Sahasranama Bashya and Bagavat Vishaya) which he learnt through his disciples, even without worshipping Lord Ranganata[5].

Page 47 : Here starts again the author's story of the Alagiya Manavala Jiyar's performances. The item mentioned here is 'the front porch with the balustraded stepped entrance' of the Abisheka Mantapa. He surmises that this 'was probably constructed in the 16th century by one Alagiya Manavala Jiyar, etc.' As pointed out in the outset, of this chapter and accepted also by the author at the end of this chapter, the Vijayanagar rulers, were the ones, who had all these items constructed, during the 16th century, under the guidance of their Acharyas the Tatacharyas. The Jiyar was not their guru or inspirer. The royal dynasty of the Vijayanagar, had their inspiration only through their spiritual gurus, the TATACHARYAS. The author's surmise is therefore, neither supported by history nor inscriptions. Since the author himself is not sure of his ground, he carefully puts it as, ' was probably constructed.....by the Jiyar'.

Page 49 : The Mahanavami Mantapa has some inscriptions in its ceiling. We are not sure whether Dr. K. V. Raman has seen them or knows about them. Dr. K. V. Raman says this Mahanavami Mantapa was built by Alagia Manavala Jiyar. This is contrary to the tradition and inscriptions on the ceiling. This and the mantapa leading to Sri Tayar Shrine south of the Abisheka Mantapa are said to have been constructed by Sri Sankaracharya. His portraits are carved in the pillars of the leading Mantapa. The Madwas also lay claim to these portraits as that of their guru, Madwacharya. They are carved not only

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in the pillars of the mantapa in front of Sri Tayar's Shrine but also in the four pillared Mantapa, in the steps of the southern side of the Ananta Saras (Pushkarani or tank) which is called the Tirtavari Mantapa. Vasantotsava Tirtavari or Avabrata Snana takes place here. At any rate the author's version that this mantapa was built by Alagia Manavala Jiyar in the middle of the 16th century cannot therefore be correct.

The 350 inscriptions found all over the fabric of the Temple gives the names of hundreds of donors to the various constructions and to the religious, social and other purposes and those who were entrusted to manage these trusts. But all those persons mentioned cannot be said to have held the management of the Temple itself. The hundred pillared mantapa which the author styles as the Kalyanamantapa, is also mentioned as the Jiyar's work which is also not true. This will also be dealt with later in detail.

The author gives a very new name to the Andal Unjal courtyard,as "Alagiya Manavala Tirumurram" adjacent to Sri Tayar Shrine. This may be or can be "Sri Manavalan Tirumurram" and not "Alagiya Manavala Tirumurram". Long ago, it is said that one of the "Panchaberas" enshrined in the main Sanctum Sanctorum of Lord Varadaraja behind Sri Selvar or Bali-Bera, used to be taken to Sri Tayar Shrine in the night. He is called "Sayna Bera" meaning One who sleeps along with the Devi. The night's last offering to Sri Tayar is used to be accompanied by a separate quantity of nivedana to be offered to this Sayana Bera or Manavala as he is called. This is called "Tirusadam meladai." This 'meladai,' a separate quantity of "Tirusadam" is even now sent along with the last nivedana to Sri Tayar, though the practice of taking Sri Manavalan the "*Sayana Bera*" to Sri Tayar Shrine had been stopped, when and why we are unable to guess. On the morning Sri Manavalan will be brought out of Sri Tayar Shrine and placed in the Unjal Mantapa. Then, when the Alankara Tirumanjanam comes with the paraphernalia, pipers etc., He will be taken along with it to the Hill in procession. Hence this "murram" in front of the Unjal Mantapa may be "Manavala Tirumurram". The author evidently in his obsession of the Alagiya Manavala Jiyar sought

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Andal Unjal Mantapa

(P. 58)

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Tondaradippodi Vasal (II Entrance) (P. 59)

The Abisheka Mantapa (P. 57)

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to call it as Alagiya Manavala Tirumurram for which there is no authority.

The name "Tondaradippodi" is there ever since this second enclosure was constructed which was very much earlier than that of Todarmal. Simply because 'the statue of Todarmal' is placed near the Tondaradippodi, its name cannot be twisted as "Todarmalpadi" as the author would like to have it. The statues, three in number in a niche next to Tondaradippodi-vasal are not also that of Todarmal. They must be of one of the Vijayanagar Kings, his son and wife, most probably Venkata I.

Page 51 - Under "Ananta Saras (Pushkarani), the sacred tank" the author, in describing the *Krishna* and *Varaha* shrines, says that their "rear portion go very near but do not abut the outer compound wall of the temple". This is clearly a proof of the author's lack of personal knowledge, The ', Varaha" Shrine abuts the outer compound wall whereas there is a gap only in the rear of the "Krishna" shrine. The descriptions regarding the "Krishna Shrine" and "Varaha and other ruined Shrines" in this page are also lacking in exactitude. Regarding the former, it is called as "Sri Venugopalan's Shrine and not "Krishna Shrine" according to the Temple records. Secondly the Mulavar idol is always there. The author's version that ' it is now without the Deity' is wrong. It may be stated at this juncture that this Shrine was recently renovated and pujas restored by the trustee Sri R. T. Tatacharya at a cost of Rs. 10,000/-.As regards the latter, "Varaha" Shrine, this was also renovated recently by the Mudal Tirumaligai Tatacharya brothers of Srirangam (familiarly known as Thatham Brothers) and pujas restored after samprokshana, at a cost of more than twenty thousand rupees. The author says that further north also to the Varaha Shrine 'there is a ruined unused mantapa' There is no such mantapa to the north of the Varaha Shrine. Probably he means the one on the south.

The author betrays here one more instance of his lack of personal knowledge when he says under " Dorai Thottam (Garden) " that the annual Davana Utsava (Garden Festival) for Lord Varadaraja is celebrated here, in the month of Chaitra

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(April). This is patently wrong since the Davanotsava to the Lord takes place in this Dorai Tottam during the month of Masi (February). He cites "an epigraph of Sadasiva dated Saka 1473" for this, as mentioning the festival in the Vasanta Thoppu in the month of Chitirai. Probably this refers to the 'Thoppu' festival which used to be celebrated in the month of Chitrai at the garden some four furlongs south of the Temple, on the southern outskirts of Kanchi on the bank of the river Vegavati. At any rate neither the festival can be called as *Davanotsava* nor the 'Thoppu' as *Dorai Thottam* as stated by the author. There is a reference to a 'gift of land for certain festivals in the sixteen pillared mantapam situated in the 'Viswapanditar Thoppu' to Viswapanditar son of Timma Pandita and grand son of Viswapandita, agent of Ettur, Tirumala Kumara Tatacharya, for the merit of the latter' in the reign of Venkatapati Deva Maharaya[6]. A correct version of the festival is given on page 108 somehow.

This may be either due to the author's confused state of understanding, as we have been saying, due to his lack of definiteness, concerning our Temple's history or his unwillingness to recognise the importance of this festival which is celebrated in this garden for several centuries under the auspices of the Tatacharyas to whom it belongs. This garden or "Thoppu" is also popularly called as "Dharmakartha Garden". One Viswapanditar agent of Tirumalai Kumara Tatacharya was given a gift of land towards performing the festival, by Venkatapati Deva Maharaya, in this garden in the month of Chitirai, for "the merit of" Sri Tatacharya, his Acharya. Hence, the name "Viswapanditar Thoppu" derived at that time. The festival is subsequently being continued till today without break by the descendants, the Tatacharya trustees. This is one of the most beautiful festivals of the year and celebrated on the next day of the return of the Lord from Aiyangarkulam festival on the Chitra Purnami day. Venkatapati Deva Maharaya evidently wanted to celebrate this peaceful and restful festival to the Lord after the strenuous one previously at Aiyangarkulam, Nadabavi and river Palar. The Aiyangarkulam festival on the banks of the river Palar and the Tottam festival on the banks of the river Vegavati are the two

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most important and grand festivals of the year commemorating Sri Tatacharya's signal services to the Temple.

Page 53 : Under "Kalyana Mantapa" the author repeats his pet theory that 'it *appears* to have been built by Alagiya Manavala Jiyar in the latter half of the sixteenth century A. D. evidently under the royal patronage'. "The Jiyar's portrait figures are sculptured on two pillars of the Mantapa". We strongly refute these two averments as baseless and false. The author has given a list of photographic illustrations of the Kalyana Mantapa. If as he asserts here, it is true that the "Jiyar's portrait figures are sculptured on two pillars of this Mantapa", he would not have failed to take the photos of these two and display them to establish his case. This only shows the barrenness of his assertion. The author himself is not sure of his statement and hence it is, he carefully uses the words "appears" and "evidently" with regard to its construction by the Jiyar.

The Vijayanagar style of building as evidenced here, is also noticed in mantapas in the temple of Virupaksha at Hampi, at Srirangam, Rameswaram and in the Jalakanteswara temple at Vellore Fort.

One point is worthy of note in this connection. The patrons who financed the construction of temples and building the structures, were, as far as our Temple is concerned, the Cholas in the early stages and Vijayanagara rulers later. Under their patronage these constructions were carried out. If in this hundred-pillard mantapa (which is not commonly known as Kalyana-mantapa), there is a figure of a Sanyasin it cannot be identified with that of Alagia Manavala Jiyar, who flourished during the reign of Sadasivaraya and who was not at any rate the spiritual preceptor of any ruler of the Vijayanagara. Panchamatabanjanam Tatadesika (1509 - 1591) the royal precptor of the Vijayanagar rulers started constructing this mantapa. This receives support from the old *sloka* : *Namaskrtya gajadrisam preritastena tadbalaat mantape satapadhakye Tatadesika nirmite.* Tatadesika means evidently Panchamatabanjanam Tatadesika. Lakshmikumara Tatadesika completed this mantapa and others which his father began, adding some

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more artistic items and figures in it and many other structures in the Temple[7]. There is a *sloka* in the stotras, in praise of Sri Lakhmikumara Tatadesika, composed by his eldest son Sri Tirumala Tatadesika. It starts with "Sow Varnam Sikaram" and ends with "Chitra Stamba Satavrutham - Tribuvanascharyavahan Mantapam" meaning the hundred-pillard Mantapa.

In the latter half of the sixteenth century Sri Lakshmi-kumara Tatadesika who was the Srikaryadurandara (Manager-General of Temple Affairs) had at his command the resources of the Vijayanagar Kings[8]. According to Prapannamrtam. Venkata entrusted the whole kingdom to Tatacharya and himself led a life of retirement[9].

The Dipastamba in a single stone is a marvel that should have attracted the attention of historians and archaeologists. Its non-mention is inexplicable. While the author has taken care to note the figure of Tirukkacchinambi in all pillars of the four-pillard mantapas in the Tirumurraveli (courtyard), he has ignored to note the carving at the lower end of the pillar in the north-east, of Ramanuja and Mahapurna beneath the Vakula tree and Yadavaprakasa in the form of *Udumbu* eating the remnants of food taken by Sri Vaishnavas.

On **pp 54-55**, Dr. K.V. Raman chooses to refer to Manavala-mamuni's Kanchi Divya Desa Sangraha Slokamalika and comment upon it. The sloka as given on page 57 under footnote 34, has some mistakes and does not make clear the sense for certain words. Dr. K. V. Raman has not followed the order of the sloka while enumerating them on pp 54-55. For instance, *Battanata* is to be mentioned after *Varahavapusha*. *Purnam* refers to *Mahapurna* and this has been left out. The practice according to tradition, is to climb the steps to reach Sri Rama's shrine and come to Tayar's shrine after going through the third prakara. Garuda's shrine is opposite to Narasima's and the order is wrongly stated by the author. Chakrattalwar is *Hetisa* and Anantalwar is *Bogisvara*. There is no strength in saying that the Chakrattalwar's shrine was built in the second prakara in Vijayanagar times. If this were the case, there must be some vestige for this shrine in the third prakara. According to tradition, there are two or

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Dipastambam and the Renovation Slab of 1930—31 (P. 62)

Sri Bashyakar Mulavar & Utsavar with Kurattalwar (Utsavar) (P. 62)

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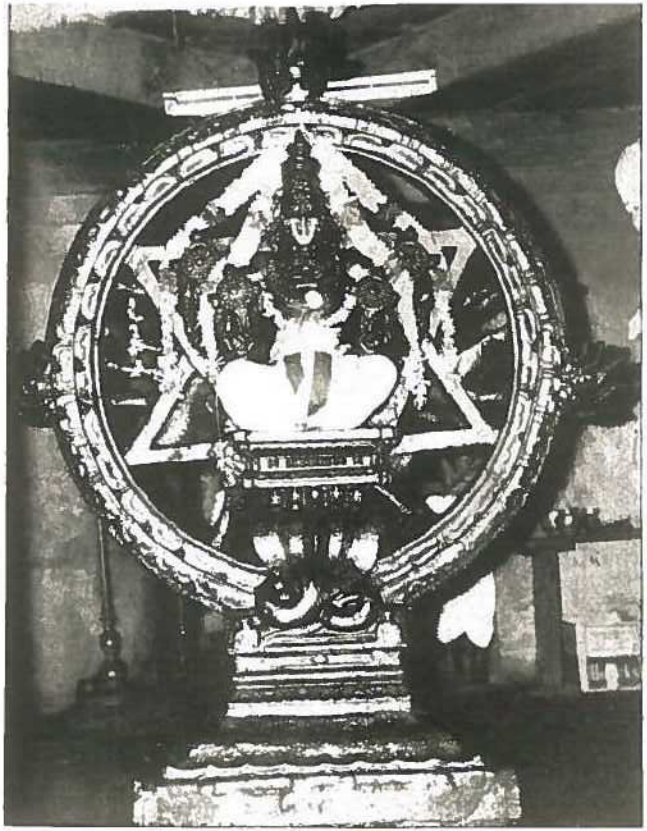
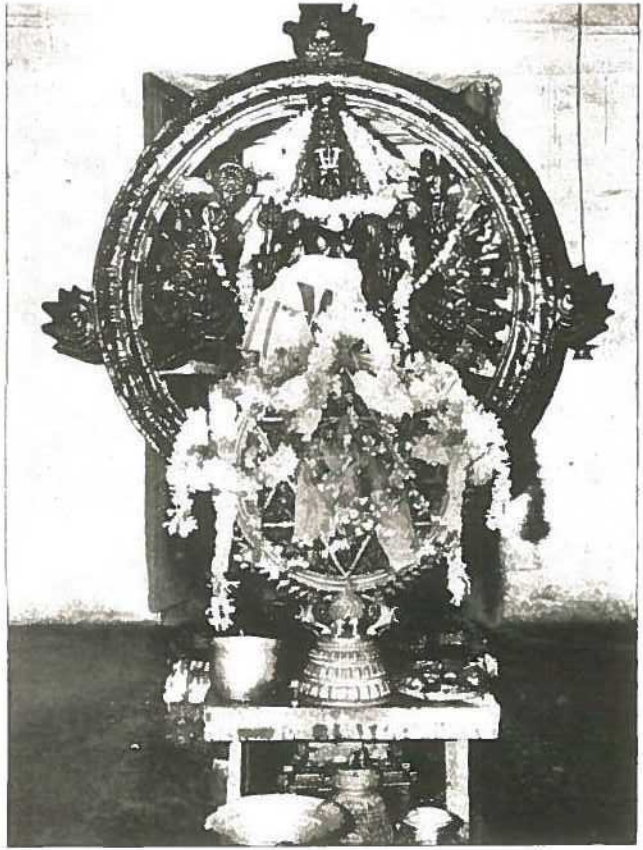


Chakkaratalwar (West Face) Mulavar

(P. 62)



Chakkaratalwar (East Face) Mulavar & Utsavar

(P. 62)

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more sacred pools in the Anantasaras tank in the second prakara, The pool in front of Chakrattalwar shrine is said to be "Chakra Tirta" and the one in front of Varaha's shrine on the northwest corner, "Varaha Tirta". So, the author's inference at page 55 that the Chakrattalwar shrine was "probably" originally in the third prakara and was subsequently "built in its present position i.e., in the fourth prakara" has neither historical basis nor related to physical facts. The author describes this prakara wherein the Chakrattalwar's shrine is situated,as the fourth prakara, whereas it is actually in the second prakara, if counted from the outermost prakara of the Temple consisting of the four Mada Streets around the Periyatirumadil.

Page 56 - The author repeats here what he has said on page 49that 'the compound wall of the third prakara 'was reconstructed by Alagiya Manavala Jiyar in the 16th century'. What is the basis of this assertion and why he had to reconstruct it when the author himself cites here the inscription which says that this 'lofty stone-built prakarawall that cannot be destroyed by time' is beyond one's comprehension. This sort of reiteration alone cannot in any way help to establish his theory about the Jiyar constructing all these items, without advancing valid proofs.

Lastly the author's concluding portion of this chapter is worthy of note. He says "moreover the Vijayanagar monarchs who zealously fostered the best Hindu traditions evinced sympathetic interest in fulfilling the religious aspirations of the people. Thus under their patronage were built the towering Gopura on the east; the Kalyana Mantapa, the Tulabara Mantapa, the Unjal Mantapa and the Vasantha Mantapa and probably separate shrines for Alwars and Acharyas. This was indeed the brightest period in the history of the temple when there was a great spurt in the celebration of festivals in the elaborate arrangements for offerings in the various benefactions of lands, jewels etc., as will be shown in the sequel". This is almost true from history, inscriptions, etc. These Vijayananagar Kings were inspired only by Sri Kumara Tatacharya their spiritual guru and his venerable ancestors and descendants in coming forward with their offer of munificence towards these important services described above.

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The author should have noted that the Mahanasa (Kitchen) and the Shrine of Tayar are located at the places assigned according to the Pancharatra Agamas.

FOOT NOTES

PART II—CHAPTER III

1. 380 of 1919 (S. I. T. I, I S. No. 369 Page 349)
   381 of 1919 (S. I. I. I. I S.No. 368 Page 344-5)
   32 of 1921 (S. I. T. I. I. S.No. 434 Page 424)
   S. I. T. I., I S.No. 366 (Page 342) and S.No. 346 (Page 318)
   Sri T. T. Etc Devasthanam Epigraphical Series—
   Report on the inscriptions of the Devasthanam
   Collection of 1930-PP 310-314 under KUMARA TATACHARYA.
2. 475 of 1919; S. I. T. I., III, Part II.
   வாஹான் ரூப்யை : ஸுவர்ணை : கஜஹய பணிநோ
   வைநதேயாஞ்ச நேயௌ, ஸௌரம் சாந்த்ரம்சபிம்பம்
   மணிமய விபிகாந்தோளிகே ஹம்ஸளிம்ஹௌ—
   பீடம் பல்யர்ப்பணர்ஹம் மணிமய கசிதம் வார
   வாணம் கிரீடம் பூஷா : கல்யாண
   கோடீம் கநதர சுலிகா புஷ்பகம் புண்ய கோடீம் ||
   கிராமான் காஸ்மீர துல்யான் திவிரத பதிமுதே
   மண்டபான் கோபுராணி, பிராகாரான் விருக்ஷ
   வாடீம் க்ருதுவர நிகரான் உத்ஸவான் தான கோடீ :
   கியாதம் தாதாம்புதிம் ஸ்ரீவிஹரண ஸரஸீம்
   தேவ ராஜார்ண வாக்யாம், வாபீரன்யான் தடாகாநகுருத
   கமலா நந்தனஸ் தாதயார்ய : ||
   (Sri Lakshmikumara Tatadesika Stotram by Sri Tirumalai Tatadesika Nos. 23 and 24)
3. 354 of 1919

3a. S. I. T. I. III Part II S.No. 1290 Page 1355

3b. This is in accordance with Agamic Sanction—Padmasamhita III 10-35.

4. Yatiraja Vaibhava 13-16—and
   யஸ்ய ப்ரஸாத கலயா பதிர ச்ருணோதி
   பங்கு : ப்ரதாவதி ஜவேநச வக்திமூக:—
   அந்த : ப்ரபச்யதி ஸுதம் லபதேச வந்த்யா
   தம் தேவ மேவ வரதம் சரணம் கதோஸ்மி
   (ஸ்ரீ ஆளவந்தார்).
5. Yatiraja Vaibava-38.
6. S. I. T. I. I., S.No. 370 dt. 1595; 382 of 1919.
7. S.I.T.I. III, Part II PP. 1353—1358.
   " ளைஸ வர்ணம் சிகரம் கஜாத்ரிசிகரே ஸ்ரீபுண்ய கோட்யாஹ்வயம்
   விஷ்ணோ: ஸ்ரீநிலயம் விமானமபரம் கல்யாண கோட்யாஹ்வயம்
   சித்ரஸ்தம்ப ஸதாவ்ருதம் த்ருபுவன ஸ்சர்யாவஹம் மண்டபம்
   தம்பத்யோர் ஜகதாத்ய யோஸ் ஸவிததே தாதார்ய யஜ்வாமுதே
   (Sri Lakshmikumara Tatadesika stotra by Sri Tirumalai Tatadesika No. 17
8. P. V. Jagadeesa Iyer: South Indian Shrines.
9. T. V. Mahalingam: Administration and social Life under Vijayanagara Part II References are also available in the Report of Archaeological Superintendent 1919-21 Page 106 of 183 Finance (Separate Revenue) 23rd September, 1921 Paras 53, 54 and also Nos. 363, 379, 381-383, 421, 462, 475, 649, 650, etc. of 1919.

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CHAPTER—IV

THE ROLE OF THE TEMPLE IN THE GROWTH OF VAISHNAVISM

In the 'Introduction' as well as on page 88 of the concluding portion of this chapter the author maintains that our Temple was 'not prominent in the beginning'. He bases this stand on the absence of any reference to Sri Varada, by the early Alwars, Poigai and Peyalwars, though admitting at the same breath that Budatalwar — one of the early Alwars — has sung in praise of Him as 'Attiyuran'. This is strange logic indeed !

His stand is that 'Vehka' (The Yatoktakarin Temple) 'was the most prominent' Vishnu Temple at Kanchi in the beginning by virtue of its having been sung by Poigai and Peyalwars. But we would like to point out that the origin of the Lord at 'Vehka' was necessitated in order to prevent the 'Vegavati' which was rushing to destroy the 'Yaga' performed by Brahma, before whom, it is said in the Puranas, Sri Mahavishnu emerged in all His effulgence as Lord Varada[1]

It is highly difficult to determine the priority or otherwise of one temple to another. The songs made by an Alwar about a temple or their absence cannot by themselves determine the ancient character of a temple. With our limited knowledge and insight into the past occurrences, we fail thoroughly to settle this issue. It is prudent to admit that almost all the temples were there since very earliest times but they had their structures built at various times by the different rulers. The temples at Madurantakam, Srimushnam Pandarpur, Puri (Jagannath) and other places were not taken note of by the Alwars. Which of these temples was more ancient than the other ?

The author need not have entered into such unnecessary theories and discussions of questions of prominence, ancient or modern, about these two allied Temples.

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On page 62 he says that Tirukkacchinambi " asked him to bring daily a jarful of water from a well, known as 'sala-well for the worship at the Varadaraja temple which Ramanuja faithfully carried out". This is not in consonance with the tradition found in the Guruparampara and the version of Vatukanambi a close and trusted disciple of Ramanuja. They say that Ramanuja started doing this service (Kainkaryam) on and from the time of his safe return to Kanchi after escaping from the plot hatched by his Advaitic Teacher Yadavaprakasa to kill him. It is said that our Lord and his Consort Perundevi Tayar guided him through the thick jungles to reach Kanchi in the guise of a hunter and huntress. At the place where the 'sala-well' is situated the hunter-couple feigned thirst and asked Ramanuja to fetch them water from the well. The Divine Couple disappeared after drinking two handfuls of water given by him. On coming out of the well with the third handful of water Ramanuja could not find his benefactors. Just then it was dawning and from the place be could see the Punyakoti Vimana of our Lord. He realised at once that his benefactors were no other than our Lord and his Consort and that he had reached the outskirts of Kanchi. This made him start this Tirta-kainkaryam.

On page 65, the author writes, "Many of the reforms in the Temple set up and form of worship he introduced at Srirangam had their influence in this Temple as will be seen in latter chapters. In recognition of his great services, Ramanuja was deified in the Varadarajaswami Temple within fifty five years after his demise".

There is no evidence to support this contention. It is true that Ramanuja had special attraction for the Lord of our Temple. He does not appear to have introduced any reform in this Temple and hence there is no meaning in referring to them. On the other hand the fact that his disciples particularly Sri Nadadur Azhwan desired to have his image installed here and had it sanctified after his (Sri Ramanuja's) demise is given in the Guruparampara. It is said

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that Nadadur Azhwan took Sri Ramanuja's permission for this, just before the latter's demise.

In the concluding portion of the 'Introduction' to this chapter, and under section 2 *"Post Ramanuja period"*, he deals with Ramanuja's school of Vaishnavism. Here also he has started a most controversial theory of Sri Bashya or the northern school and Prabandic or southern school, implying a Vadakalai — Tenkalai cult[2]. The very terms are fallacious and contradictory, since both the Vadakalais and Tenkalais even now take pride in styling themselves as 'Ubaya-Vedantins', meaning that they swear by both Sri Bashyam and Bagavad-vishaya — (Prabandas). It is only to misguide and confuse the uninformed and also the courts in the Tenkalai Vadakalai disputes, such theories were recently started by the ingenuity of the Tenkalai litigants. The Tenkalais claim themselves to belong to the southern cult or the Prabandic school (Tamil) and the Vadakalais, they say belong to the northern cult or Sri Bashya school (Sanskrit). By representing that they are pro-Tamils, they attempt to earn the sympathy and backing of the public of these parts who are all almost Tamilians. In the same way they try to mislead the courts also. A deeper study into the real significance of these two terms, will show the falsity of their claim. As said above both the sects revere Sri Satakopa (Nammalwar) and Sri Ramanuja (Bashyakar) and their works Divyaprabandas and Sri Bashya respectively. The author will be contradicting himself if he is going to say that the Vadakalais are more, if not 'solely interested in Sri Bashya and Tenkalais in Bagavad-Vishaya, since the Tenkalais are equally vociferous in claiming to be the true followers of Sri Ramanuja (Emberumanar) the apostle of Visishtadvaita Siddanta. Specialising in a particular line of our Vaishnavite religion through certain scriptures by a person does not mean that the other scriptures are discarded by him or treated by him as against his cult.

Sri Pillan, it was, upon whom the title of "Ubaya-Vedanta Simhasanadipati" was conferred by his Acharya Sri Ramanuja and adopted by him as his spiritual son. It is under the behests of the latter that Sri Pillan brought out the commentary,

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"Arayirappadi", the first gloss or interpretation of Tiruvaaimozhi of Sri Nammalwar, otherwise called Bagavat-Vishaya.

While directing Pillan to write a gloss on Tiruvaaimozhi, Ramanuja was influenced by the interest which Pillan evinced for this composition. Ramanuja also took into his consideration the fact that Pillan belonged to the family of Srimann Natamunikal[4]. Yamuna too refers to Nammalwar as the Lord of his family[5]. It is but natural that Pillan should have been made the Chief for Ubaya-Vedanta. The Tatacharyas are the descendants of Pillan directly. So the bogey of two schools - Sri Bashya and Prabandic - northern and southern - raised by the author has no basis, since they are not opposed to each other. The author himself concedes that there was no sectarian rancour even until and after Vedanta Desika's time between the two schools and they are of recent origin,and "it is untenable to say that Vedanta Desika did not know the Tamil Prabandams". The two schools, if schools they can be called, are not contradictory but complimentary to each other. They do not prescribe or teach the distinctions of Tenkalai - Vadakalai sampradayas or practices as we observe in these days. like the "tonsuring of widows", sect marks etc.

These two interpretations, not two schools, of Vedas and Prabandas are the two eyes of a true Vaishnavite. But the author for reasons best known to himself brings out here, his own theory that they are two different schools. He blows both hot and cold when he says that "even regarding the texts, the difference was one of preference. In fact, most of the followers of Ramanuja like Embar, Battar, Kurukesa, Nanjiyar, Nampillai, Periyavacchan Pillai, Pillailokacharya, Vedanta Desika and others were well versed in both Sanskrit and Tamil lore. In their works they struck a balance by adopting the manipravala style a free mixture of Sanskrit and Tamil words etc." Striking a balance may mean, as though there is a difference between these two scriptures which are in Sanskrit and Tamil. The 'manipravala' is only a script apopted by our elders containing both Sanskrit and Tamil words. Loosely used, they create confusion. After saying that the above mentioned Acharyas were well versed in both, the author attributes that the differences and cleavages between the

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two studies, started later. Here also we cannnt agree with the author. It is not the difference between the *two studies* but the difference between the the *two sects* viz the Tenkali and Vadakalai with regad to their 'sampradayas' or pratices. These differences are not taught by the 'two studies'. This concept of distinction, based on the study of Sri Bashya and Bagavat-Vishaya which the author tries to introduce, is fundamentally wrong. Such sophisticated theories to delude the ignorant and uninformed are of recent origin and there is no place for such distinctions in our Vaishnavism. Sri Bashya interprets the Vedas, in Sanskrit and Bagavad-Vishya in Tamil. The philosophy contained in both of them is the same. Are not the Tenkalai temples have Vedas and Mantras (Sanskrit) in their rituals and vice-versa the Vadakalai temples the Prabandas (Tamil) ?

Vedanta Desika asserts that there is no contradiction in the traditions followed by the pupils of the author of the Sri Bashya with reference to what these traditions mean. If at all there is any contradiction, it is only in the way of offering the purport by bringing together the words occurring in the passages in question. The 'Sastras' permit any difference that arises in the traditions due to place, time aud stages or conditions in life. If those ignorant of tradition choose to interpret according to their free will, then the defects belong only to those who speak of them [5a].

But in the litigations of the Tenkalai-Vadakalai disputes in our Temple and elsewhere, we may find instances of each belittling the other in order to establish his own right as superior. To be more clear, the Tenkalais who are the office-holders of Adyapakam (Tamil Prabandas) in our Temple will assert that their service alone is very essential and that no other service even exists. On the other hand, the Vadakalais who are the Vedaparayana mirasdars will try to claim that their service alone is essential and the Prabandas are not necessary for the pujas or services in the Temple. Stranger still is the position with regard to the Temple at Tiruvahindrapuram in South Arcot District, which is purely a Vadakalai one. Here the dispute between the reciters of the Vedas and Prabandas are between Vedakalais

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themselves, each trying to decry the other and rushing to courts, criminal and civil to establish their rights. By such ugly squabbles caused on account of purely selfish motives to gain certain preferences in the temples, we cannot take it that the Vedas and Prabandas are themselves contradictory and conflicting to each other. These are super-imposed by interested litigants and have nothing to do with our religion or philosophy.

The remakrs at the end of Page 66 and the beginning of Page 67 that "Similarly, Kurukesa and Vedanta Desika of the so-called Vadakalai group wrote works in Tamil", etc. are not happily worded. By such remarks the author betrays only his sectarian bigotry. He could have avoided such biased expressions like 'the so-called Vadakalai group'.

In fine, a Tenkalai may be a great Sri Bashya Adikari and a Vadakalai, a Bagavat-Vishya Adikari (specialist) as and according to his personal propensity. Therefore, it is not necessary or desirable to advance arguments for or against the one or the other, in treatises like this, especially when our Acharyas have handed down them both to us as the most equally sacred.

The author further harps and develops this theory on page 68 again. He says "the main doctrinal difference between these 'two schools, may be summed up here". Thus stating, he points out certain differences.

They are based on the differential approaches by the two sects while interpreting certain concepts and theories regarding God and His qualities. They are enumerated as eighteen in number[6]. They have been there in the Vaishnava Sampradaya since the time of Periyavacchan Pillai. Pillai Lokacharya and Vedanta Desika noted some of them and offered their remarks, admitting the interpretations which they found admissible and rejecting others. It is certainly wrong to find a basis for the split of the Vaishnavasampradaya into Vadakalai and Tenkalai. Inspite of these differences in the doctrines, the sampradaya did never choose to exhibit mutual dislike or hatred. These differences did not cause the split.

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The very names Vadakalai and Tenkalai came into the picture long after the period of Manavala Mamuni. Certain practices dopted by a section of people were held by them as the most sacred, deriving their authority from the conduct of pious people taken to be the strict followers of tradition. Others who took objection to these are taken to belong to,the other section taking to such acts which are opposed to theirs. This much is the difference that marks out the two sects as belonging to rival groups particularly evincing interest in Temples, rituals there and exercise of their rights. The two sects swear, on the sampradaya level by the eighteen differences which are needless to get elaborated here. The present-day dispute between the two sects has no sanction on the side of religion and philosophy, but neither of them has stopped the spread of mutual ill will.

To say that Tenkalais are more liberal in their outlook with regard to caste-system and the Vadakalais are rigid is also a travesty of truth. As already observed above, it is only a device to play to the gallery and earn the sympathy of law officers. Both the Tenkalais and Vadakalais have regard to Alwars, who were from diffierent castes. Sri Vedanta Desika, the great Vadakalai Acharya, had chosen to claim Tiruppanalwar, a Harijan by birth, as Nampanananthan (our Pananathan) [5D]. He has even written a commentary on his (the Alwar's) " Amalanadipiran ", by name " Munivahana-Bogam ". Sri Desika also swears by the Prabandas of Alwars. The Tenkalais who claim to be the followers of Ramanuja could not find a single work of Sri Ramanuja in Tamil. Will they give him up because of this ? All that was in Sanskrit originally viz the Vedas, Sutras, Upanishads, Gita etc., were reproduced as it were, in Tamil, by the Alwars. Later, our Acharyas reproduced them again in Sanskrit, according to the times and needs of the society towards its emancipation. Sidditrayam Geetartha Sangraham, Stotra-Ratnam and Chatussloki of Sri Alavandar, Sri Bashya, Geeta Bashya, Gatya Trayam etc., of Sri Ramanuja, Panchastavams by Sri Kurattalwar and the Stotras of Parasara Batta and other Acharyas like Sri Vedanta Desika in Sanskrit are all almost the interpretations of the Divyasuktis of Alwars, which in turn were the interpretations of the Vedas[7].

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We are really fed up with such distortions and misinterpretations with regard to our great religion advanced both in the law courts and outside by this sect, adnauseam, to gain certain narrow ends, through their journals and other media. So let us proceed to *Section 3* of this *Chapter IV.*

The author concedes in the beginning of this section that the Vijayanagar Kings during the 16th century A. D. have extended their patronage on a lavish scale to the Vaishnava Acharyas and constructed the several mantapas, gopuras, vimanas etc., in the Sri Varadarajaswamy Temple. So far, so good. But in, so saying he wants to make it appear that one Alagiya Manavala Jiyar was the chief architect of these constructions. There are some inscriptions about this Jiyar. But nowwhere in these or anywhere else it is said that he constructed the Kalyana Mantapa, the Rampart walls and the front Mantapa of the Tayar Shrine. There is also no mention of his connection with the Vijayanagar rulers either as a guru or adviser in these inscriptions. They simply mention some gifts by him to the Temple and in one of them as the Koil-Kelvi or Superintendent or Manager even. Excepting the author's assertion, there is no other proof or basis that this Jiyar was the architect of all these constructions[8]. On the other hand we have positive evidence of inscriptions, history and records to establish that the Tatacharyas who were the recognised royal preceptors of the Vijayanagar rulers, were alone responsible in securing the royal patronge for all these monumental works. This, the author himself accepts without naming the "Vaishnava-Acharyas" to whom they "extended their patronage"[9]. There are evidences in support of this[10] Sri Lakshmikumara Tatadesika and his father Panchamatabanjanam Tatadesika are admittedly, the spiritual preceptors or royal gurus of Kings Krishnaraya, Sadasiva Raya, Ramaraya, Sriranga and Venkata I [11]. These constructions took place during the times of these Kings only. viz 16th century A. D. The readers may draw their own conclusions from this. We are certainly one with the author in calling this period (16th century when these Kings were reigning) as "a golden age for Vaishnavism and also for the Temple." The Vijayanagar Kings "who despite their general religious oleration as evidenced by their charities to both Siva and

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Vishnu Temples seem however in later times to have developed a special predilection to Vaishnavism and to have made the the Varadaraja temple an object of their special adoration " [12].

The author next deels with the Alagiya Manavala Jiyar who lived between 1420 to 1468 A. D., calling him as " the most prominent Jiyar at Kanchi in the post-Manavala Mamuni period ". But this Jiyar does not find a place in any of the inscriptions of our Temple. The T. T. D. inscriptions mention the activities of certain Jiyars at Srirangam and Tirupati. From this, the author without any connection or relevance starts saying abruptly that this Jiyar of the 15th century " seems to have held a similar position at Kanchi from the last decade of the 15th century ". But this Jiyar did not even see the last decade of the 15th century A.D. since even according to the author, this Jiyar did not live after 1468 A.D. The first two paragraphs of this section regarding the " Alagiya Manavala Jiyar " are most confusing and contradictory as can be seen from the way in which the author while describing one Alagiya Manavala Jiyar at Kanchi, suddenly turns to some other Jiyars at Srirangam and Tirupati and comes to describe again a different Jiyar of the same Math as having lived at Kanchi as the preceptor to one Kandadai Ramanuja Aiyangar.

Further while speaking about the Alagiya Manavala Jiyar who lived between 1420—1468 A.D. the author says that he (the Jiyar) is mentioned in " several inscriptions datable to the latter half of the 15th century and the earlier half of the 16th century ". Though the author freely speaks " of his services to the Temple and his eminent position in the Temple affairs of Kanchi ", he has not given any idea about the particulars of the inscriptions in which he is mentioned. We will have to be very guarded therefore, in giving them credence or taking them for granted without any reliable data or basis. As stated by us at the outset, to section 3 of this chapter, the Jiyar of the 16th century finds a place in some of the inscriptions. In those times when there was no such ill-feelings as we witness in these days between the Tenkalais and Vadakalais the management or supervision of the Temple works, worship and conduct of festivals were entrusted with and allotted to those who were

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sincere and devoted without any distinction of sect or even caste. The Tatacharyas who were "the Manager-General of Temple Affairs" could not themselves attend to each and every item of the stupendous works they had started not only in our Temple but also in the other Temples at Kanchi and elsewhere. Naturally, this Jiyar who was a pious and sincere devotee might have been entrusted with some of the works and services by them as an agent.

In some of the inscriptions occur the names of such agents like Tirumalai Nambi Chakrarayar[13], Ramanujayyan of Tiruppullani[14], Alagiyasingar[17], Tiruppani Singarayyangar[16], Emberumanar Aiyyan[17], Tiruvengada Aiyangar[17a], Viswapandita[18], Vaidyanatha Iyer[18a], Jana Mudaliar, etc.[18b].

It is learnt from these that in those times, "the several affairs of the Temple were assigned to different persons or bodies each in his or its time attended to the work for which he or it was nominated"[19]. Thus it is quite possible that Alagiya Manavala Jiyar was also entrusted with some of the works that were progressing under the aegis of the Tatacharyas as an agent which caused the mention of his name in some inscriptions.

There are also similar inscriptions in our Temple about Ahobila swamis, Sankaracharyas, Madwacharyas and other prominent persons, mentioning about their gifts of villages and services to our Temple, during the same period (16th century A. D). Several other inscriptions describe the various offerings of devotees at different times[19a]. These dignitaries who are equally, if not more prominent are not known to lay any such extravagant claims to the authorship of the major constructions in the Temple on the basis of their gifts or services in the 16th century A.D.

The author gives an exaggerated account similarly with regard to the Kandadai Ramanuja Ayyan[20], Paravastu[25], and Prativadi Bayankaram[22] families on the basis of one or two inscriptions, he was able to delve from the ocean of inscriptions mentioning some gifts and services by them. Kandadai Ramanuja Ayyan or Ayyangar was a disciple of Alagiya

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Manavala Jiyar[23]. He was in charge of Ramanuja Kutams at Tirumalai, Kanchi and other places[24]. He was instrumental for the conduct of some festivals in several places including Kanchi[25]. But the author is not justified in exaggerating his contributions to our Temple. A report of the Archaeological Department[26] describes these Vaishnavites in the following manner, who existed during the time of Achyutaraya. "Kandadai Ramanuja Aiyangar, Paravastunayanar and Vada Tiruvenkada Jiyar are some of the names occurring in the inscriptions of this King's reign and the distinguishing prefixes of Kandadai and Paravastu are found among the family names of important Vaishnavite families, like *the Tatacharyas of Conjeevaram*". The *italics* is by us to show, even then, they are compared with the prominent Tatacharya family.

On page 82, the author gives an account of the Tatacharya family in his own way. He acknowledges that the Vijayanagar monarchs of the earlier period gave their high respects to the forefathers of the Tatacharyas. He next deals with Panchamatabanjanam Tatacharya casually saying that " he lived in the court of Ramaraya ". He proceeds further to say that one branch of the Tatacharya family settled down at Kanchi during the time of Sriranga I (1572—I585 A. D.). This statement is not correct. The Tatacharyas might have been visiting the courts of Vijayanagar Kings or even stayed there at times for longer periods. They might have been called with the prefixes of the names of places they had been staying, for the sake of distinguishing them from other local persons. But from a long time past their orginial homes were only Kanchi, Kumbakonam and Tirumalai[27].

Next the author's comment (on page 83) that " the specific mention of Tatacharya's agreement to perform the Janma-nakshatram of Manavala Mamuni on his annual birth day is indeed very significant as it shows his devotion to this acharya " is very amusing. Without making any distinction, the great Tatacharya might have magnanimously and out of respect to a Vaishnavite devotee consented to do this. The author has been a bit careless in using the word devotion. Devotion is displayed generally to God, parents and Acharyas. It is not

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shown indiscriminately to any Acharya but to one's own and to the line of Acharyas who belong to him. Respect could have been a better word. It is needless to remark that a true Vaishnava should show his respect to everyone who is a Vaishnava, whether he be a friend or a foe. Being an ardent Vaishnava, how could he have refrained from showing his consideration to Manavalamamuni, a Vaishnavite Acharya ? This occurrence should open the eyes of the warring members of both the sects as to the need to cultivate a healthy attitude on the lines taken up long ago by Sri Tatadesika. He had also contributed to the Vedapuriswarar Temple, when approached, liberally towards the construction of a mantapa, at Tirukkalikunram. This religious tolerance, benevolence and magnanimity should not be taken as devotion to that particular sect or religion, by the donor. We are led to believe the author has used the word 'devotion' here intentionally in order to derive a pleasure lacking in taste.

On Page 84 of this Chapter IV, he says that because of the fall of Vijayanagar Kings, the family of " Ettur Kumara Tatacharya moved to Srirangapatna, the capital of the Mysore Kings, in the latter half of the 17th century in search of better fortunes ". This is not only derogatory to the great family and its greater ancestor who were solely responsible for the construction of temples, endowing of properties towards the maintenance of Temples in general and our Temple in particular making of the several vehicles, ornaments and various other important necessaries to our Temple, the philanthropic deeds like the construction of big lakes at Aiyangarkulam and Tenneri called "Tatasamudram ", the establishment of Agraharas (Villages) etc., but uncharitable and wrong to say that they migrated to Mysore "in search of better fortunes". The fortune and wealth which the Tatacharyas acquired from out of their position, as the royal gurus (preceptors) to the Vijayanagar rulers for nearly three centuries would have sufficed to maintain several generations in royal splendour if they had but appropriated them for their own personal use. History, inscriptions and othor ancient works like Prapannamratam, Sadvamsa Guna Kirtanam, Maha Vamsa Mahimai etc., mention about the selfless services of the Tata-

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charya family and their undying enthusiasm towards the uplift of the temples. That was the only goal and aim of life of that great Lakshmikumara Tatadesika his ancestors and his descendants. In order to make out an imaginary case for Tenkalai influence in the Temple at this period he has to avoid the presence of the Tatacharyas and their influence at that period. To avoid this embarassing situation he has started on a theory on page 85 that the Stanatar who were managing the Temple affairs entrusted the management to Todarmal and that he in his turn gave it to his Acharya Attan Jiyar in the beginning of the 18th century. This is completely wrong. The Attan Jiyar agreement also will falsify this story. What was the necessity to enter into an agreement with a non-existent family ! To get over this, the author starts with yet another story of " The Return of the Tatacharya Family to Kanchi in 1711 " on page 86.

To say that one Ettur Tirumalai Kumara Tatacharya returned to Kanchi from Mysore in 1711 A.D is yet another piece of the author's inventive genius. As already observed there were several members of the family who had remained at Kanchi and the family of Sri Venkatavarada Tatacharya alone left for Mysore. The family of " Venkata Varada " had not also left Mysore once and for all in 1711. They remained there till the middle of the 19th century as the royal preceptors of the Kings of Mysore[28] visiting Kanchi off and on. They wielded great influence by which they not only spread Sri Vaishnavism but also secured several large amounts of wealth to our Temple. So, both the stories of the family leaving entirely for Mysore in the later half of the 17th century and returning in the beginning of the 18th century, are, on the face of it, distortions [29]. When the Jiyar was all in all, as the trustee, why should he enter into an agreement with persons who had lost all touch with the Temple? These are patent misrepresentations that can be easily observed by a discerning eye. Could anybody by any stretch of imagination, conceive of the family abandoning and leaving in lurch everything they had so devoutly built, fondly reared and cherished and maintained for the sake of " seeking better

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ortunes " as if they were in need of it. As the unquestioned and great "Acharyapurushas" of the day they were sought after by the kings of Mysore, the Nayak Chieftains of Tanjore and others. Simply because some of them had to go to different places for some time as spitirual preceptors, it cannot be said that the entire family had once for all left Kanchi bag and baggage. Most of the descendants were certainly staying behind, to look after the Temple and other interests, while only one family, viz., that of Venkata Varadacharya, the second son of Kotikannikadanam Lakshmikumara Tatadesika, left for the court of Devaraja Wodeyar at Srirangapatnam (Mysore). The remaining sons were certainly staying behind at Kanchi. This is testified even according to the author, by an inscription on page 84 of his Treatise. But in the same breath, the author builds a story that the Tatacharya families left in its entirety for Mysore "in search of better fortunes", to suit his theory of the Stalattars managing the Temple and subsequenty transferring it to Todarmal during the last and the beginning of the 17th and 18th centuries respectively.

We have given a detailed historical version of the continuous interest. influence and management of the descendants of Sri Lakshmikumara Tatadesika before and after the fall of the Vijayanagar dynasty, in part I of this book, regarding our Temple.

The next item is "Attan Jiyar" on page 85. The Tatacharyas, who secreted the Utsavar idols of Sri Varada and Nachiyars to Udayarpalayam on account of the fear of Muslim depradation, were said to have been reeling in agony and despair due to the separation. It was further, heightened when they were unable to restore them back, after the scare subsided, by the refusal of the Zamindar of Udayarpalayam to part with the Idols. Accidentally and fortunately just then, there was present at Kanchi, one Attan Jiyar, who was the guru of Todarmalla the Chieftain of a regiment. This Jiyar who was a Telugu Brahmin Sanyasin had come to Kanchi fleeing Golkonda after the killing of his relatives Akkanna and Madanna by the forces of Aurangazeb [29a]. The Tatacharyas approached this Jiyar for help in restoring the idols through his disciple Todarmalla. The

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Jiyar readily agreed and made his disciple act. Todarmalla accordingly went to the Zamin with his regiment and forced the zamindar to part with the idols. Having thus secured back the images, the Tatacharyas were prepared to give anything to Attan Jiyar for this great help. But as a true Sanyasin he only desired that the Tanian or Sloka in praise of his Acharya Manavala Mamuni, "Sri Sailesa Dayapatram" should be allowed to be recited before the commencement of the recital of Prabandas in the Temple. To this, the Tatacharyas readily agreed. This consent has been given by an agreement called "Attan Jiyar Agreement" not an undertaking as Dr. K. V. Raman would name it. What more? They have even allowed him to run the affairs of the Temple itself, in their ecstatic moment. Thus leaving almost everything in his hands in good faith, they started going on tours of "Sishyarjana" periodically.

The judicial decisions in the second half of the 19th century will establish that Attan Jiyar and the scions of his family were running the administration of the Temple on behalf of the Tatacharyas until 1792, when one Rama Rao, the last of the Attan Jiyar family was dismissed by the then Collector for misbehaviour. One Srinivasaragavachari a grand son by daughter of Tatacharya was appointed by the Government in 1794 to manage the affairs, as a deputy to Tatacharyas. Even this person's term was terminated in 1796 and the Government took over the management under their direct control which lasted till 1842 when it was restored back to the Tatacharyas as the "original mirasdars" ('Church-Wardens') of the Temple[30].

Still more fantastic, is the story that they were given this priority of honours by their undertaking to honour the Tenkalai traditions (mamul) of the Temple, as if there was such a tradition. When a person is honoured on account of his worthiness nobody will take an undertaking from him. The author states here (Page 86 and 89) that this agreement or "undertaking" is the famous agreement known as Attan Jiyar Agreement and this "was signed by Ettur Immadi Lakshmikumara Tatacharya and delivered to Attan Jiyar". This is not correct since "Sri Lakshmikumara Tatacharya" was not in the picture in 1711 A.D.

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He lived between 1572 to 1632 A. D. One Lakshmikumara Tirumalai Tatacharya and some others were the signatories to it. This "Ettur Tirumalai Lakshmikumara" is an appellation and not a name by itself, and is prefixed to all the names of the descendants of Sri Lakshmikumara Tatadesika. Secondly, the presumption itself is wrong. As said above the Attan Jiyar had no such right or position to confer the right of Agratambulam on Tatacharyas. It was the Tatacharyas, on the other hand who conceded to Attan Jiyar his request to recite, the Tanian of his Acharya as a return for his help in restoring back the idols. The history of the Tatacharyas in connection with the Temple and the influence they wielded as the spiritual preceptors of the Vijayanagar monarchs are all narrated in glowing terms by the chroniclers of history and the inscriptions found in several temples of South India. From at least the 15th Century A. D., these Acharya Purushas of an exalted line of the Vaishnavite hierarchs, prescribed the mode of worship and rituals to be observed in the Temple, as the Srikaryams of the Temple affairs. While so, the author's story on Page 86 of his book that Attan Jiyar, a newcomer in 1710 A. D. to Kanchi conferred the Agratambulam honours on the Tatacharyas after taking an undertaking from them that they would honour the Tenkalai tradition and mode of worship in the Temple, to say the least, is ridiculous. "The Tatacharyas connected with this Temple were very orthodox in the observance of religious rites and rituals to their meticulous prefection as precribed in the scriptures. The same system of observance has been handed down to their posterity and is still observed"[31].

Still more strange is author's conclusion that because of some Arulappadu honours conferred on one Nallanchakravarthy of Srirangam who was a Tenkalai in 1713 A. D., "the Tenkalai preponderance in the temple is confirmed", What has this to do with the Tenkalai preponderance in the Temple ? Sri Sankaracharya, Sri Madvacharya and many other devotees were given privileges and honours in the Temple in lieu of their services to the Temple in the past. The Ahobilamath "Jivars " who are ardent Vadakalais are also honoured on certain occasions and honours and emoluments are even now sent with the Temple

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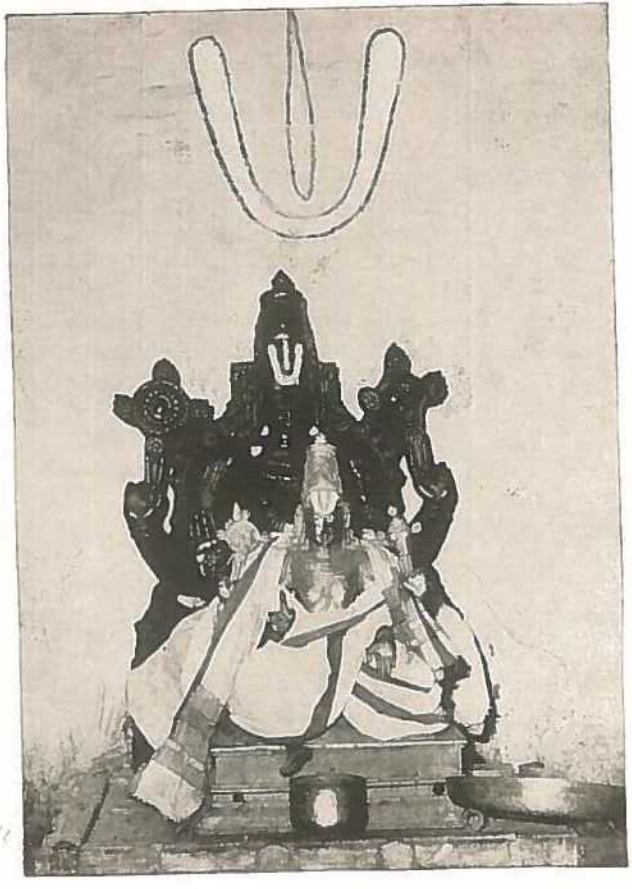
Some of the Temple Paraphernalia (P. 81)



Sri Vishwaksenar (P. 113)

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Dwarapalakas at the Azhakiyasingar Vasal (III Entrance) (P. 81)

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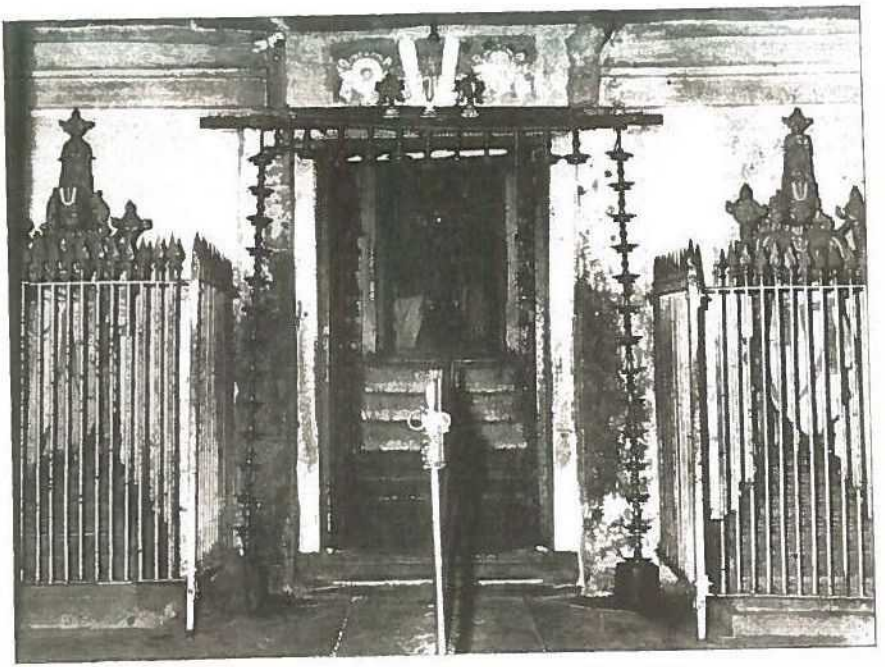

Dwarapalakas on the Hastigiri (IV Entrance to the Garbagraham)
(P. 81)

Inscription "Perumal Koil Stalam-Vadamalai" on the Prakara of Hastigiri
(P. 122)

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Sita, Rama & Lakshmana (Mulavars & Utsavars) with Hanuman (P. 81)

Entrance View of the Mirror Room (P. 81)

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paraphernalia on three occasions in the year even today, in memory of their past services. These cannot therefore indicate the predominance of any particular sect. The only criterion is the sect-mark worn by the Cheif Deity (Mulavar) and other, important deities of Gods enshrined in the Temple, like Sri Rama, Krishna, Narasimha, Varaha, Ranganatha, Karumanicka Varada, Danvantrin, the Parijanas like Ananta, Garuda Vishwaksena, Dwarapalakas, Hanumans, Sudarsanalwar etc., the Paraphernalia, Vahanas, Utensils Curtains, Fans, Pillows etc. In this Temple all these have only Vadakalai marks. The first Tirtakars are admittedly the Vadakalai Tatacharyas. The Archaka Paricharakas who officiate in the pujas are all Vadakalais. The Vadakalai marks are carved, embossed, painted and displayed all over the fabric of the Temple boldly in places like Gopuras, Prakaras, Vimanas, Walls and Entrances. Many of them are stone cut namams (See Illustrations.) These are definitely indicative of the Vadakalai predominance in the Temple. But the author vainly puts up attempts to make out a case otherwise. The author wants us to understand that the Tenkalai mode of ceremonies and worship prevailed in the Temple by citing some documents[32] connected with the litigation of the Temple. What are the modes of Tenkalai worship and what are the Tenkalai ceremonies we fail to understand, despite the author's parrot-like assertions without clarity or truth. Strictly speaking there can be no Tenkalai or Vadakalai mode of worship in a Temple. The worship is performed according to the Agamas which are neither Tenkalai nor Vadakalai. But we generally call a temple Vadakalai or Tenkalai on the basis of sectarian marks and those who officiate in the pujas. Even on this basis our Temple is definitely Vadakalai, as aforesaid. If the temple's character is to be determined on the basis of service holders, the majority of the services like Vedaparayanam, Puranam reading, Stotrapatam, Mantrapushpam etc., are in the hands of the Vadakalais. The Tenkalais have only the Adyapakam service in which the Vadakalais also participate. The author's case fails here also.

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The author's next item of the subject matter in this Chapter IV is " *Vaishnava-Sect-Marks*". The author makes out a very big case for the preponderant Tenkalai sect marks in the Temple. These marks which the author delves from the ocean of Vadakalai marks in the Temple are comparable to a mouse and a mountain. As detailed above the innumerable Vadakalai marks all over the fabric of the Temple in the most prominent and important places, starting from the Chief Deity bear eloquent testimony to the Vadakalai character and predominance in the Temple. The so-called Tenkalai marks do not belong to the Vijayanagar period as alleged by the author. The Vijayanagar Kings were all Vadakalai Vaishnavaites and disciples of the Tatacharyas[33]. They would not have allowed or caused the Tenkalai marks to be displayed. The insignificant marks were surreptitiously introduced during the latter half of the 18th century by the scions of Attan Jiyar family when they had a free hand in running the affairs of the Temple in the absence of the leading Tatacharyas who were on tours of Sishyartanas. When these tamperings were noticed on their return, the Tatacharyas tried to wrest the management from Rama Rao the last scion of the family of the Jiyar. This man resisted and refused to hand over back the charge of the Temple to the Tatacharyas. Thereupon the Tatacharyas who were then popularly called the 'Brahmins' by the authorities approached the Collector for removing him. The Collector finding Mr. Rama Rao, guilty of gross insubordination dismissed him in 1792 and appointed one Srinivasaragavachari to manage the Temple as a deputy of the Tatacharyas.

It will be interesting to note the observation of Mr. Balfour, the Collector, in this regard on 7th May, 1792. He says, "as far as I am enabled to judge from the different conversation I have had with 'Brahmins' and others regarding the disputants' claims to the Church-wardenship, I am led to believe the ancestors of those men whose names, I now enclose, were the original Church-Wardens and that the ancestors of Mr. Rama Rao were put in by the former as their Gumastha or Manager." The names forwarded by the Collector were those

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of the ancestors of the respondents, Sri Sudarsana Tatacharya Sri Viraragava Tatacharya and Sri Gopala Tatacharya, in a suit filed by one Appoo Row claiming Darmakartaship as the descendant of Attan Jiyar, in O. S. 5 of 1844 in the Jillah Court of Chingleput. The suit was dismissed and an appeal was preferred in the Court of Suddar Udalut in A. S. No. 29 of 1849. The appeal was also dismissed. The Jillah Judge while dismissing the suit of Appoo Row observes as follows : " On the whole it appears to the Civil Judge firstly that the Plaintiff has no right or title to the office of Darmakartha, some of his ancestors having officiated only as Gumasthas, secondly that the Defendants' ancestors, Tatachari having been in 1794 declared to be the rightful mirasdar by competent authority while also the Plaintiff or his father failed to institute proceedings within 12 years after the establishment of the Jillah Court, the Plaintiff's claim even if he had shown a better one, than he has done would be barred by both sections 10 and 18, Regulation II of 1802."

The Court of the Suddar Udalut in dismissing the appeal observes as follows : " From 1792 upto the present time the right and title of the appellant to the privilege he now lays claim to, has never been recognised. Whereas during the same period the members of the family of the respondents have been considered the lawful warden of the pagoda in question. In 1792 a violent dispute arose between two sects of Brahmins the Tenkalai and Vadakalai fomented entirely by the misconduct of one Rama Rao the Gumastha of the original mirasdar which ended in the disgrace of Rama Rao who was declared by the Government forever disqualified for the office of Church-warden and prevented from any future interference with the Church or any of its ceremony. It is through the connection this person then had with the pagoda, that the appellant now chiefly rests his claim to the office of Dharmakartha.

" All the authorities therefore for the last 57 years have had one opinion of the claims of the respondent's family to the office he now holds, and on what grounds the appellants rests his hopes to dislodge them and obtain the appointment for himself, the Court fails to discover. The appellant's exhibits

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prove nothing in his favour whereas those of the respondents and the public records show most distinctly that their ancestors have always been considered and acknowledged to be the original mirasdars of the institution" A further appeal to the highest Court was also of no avail.

From the foregoing extracts it will be clearly seen that the few Tenkalai namams seen lurking in some insignificant places in the Temple represent the work of those who had opportunities to introduce them stealthily during the latter half of the 18th century. On the basis of such insignificant features of Tenkalai marks the author tries to make out that the Temple is a Tenkalai one. Another important factor that will belie the author's assertion, in this regard, on Pages 85 and 89, can be noted while going through the report to the Government of Madras Archaeological Department.[34] While describing the slab "Bearing an inscription on both sides (639 of 1919) and embellished at its top with the Tenkalai Vaishnavite mark flanked on either side by a conch and a discus", the report says in para 64 that "it is also one of the 12 items within the temple which bear this mark *as distinguished from Vadakalai which is the recognised mark of the TEMPLE and the God therein*". The italics is by us to show the indisputable nature or character of the Temple as Vadakalai. What else is required to show the utter uselessness and falsity of the claim of the author in this regard ? We shall have occasion still further to prove the hollowness of this assertion in a later context. To recapitulate, the Tenkalai namams which the author mentioned both in writing and through photos carefully avoiding the Vadakalai namams, are the creations of the period when the Attan Jiyar's heirs were looking after the affairs of the Temple in the absence of the prominent Tatacharya proprietors of the Temple during the second half of the 18th century. But even in these photos many Vadakalai marks appear.

In the concluding portion of this chapter the author once again repeats about the 'two schools' and says that the Tenkalais who belong to the Prabandic school are more liberal in their outlook towards the caste system and the Vadakalais are

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conservative. In what manner they were more liberal is the question. The Tenkalai Brahmins who claim to be liberal do not even allow the non-brahmin devotees who are well-versed in the Prabandas to join them in the recitation in their goshtis in the temples which are places of public worship not to speak of their disinclination to receive the prasadams in their company but yet they proclaim their catholicity vociferously, just to delude the uninformed, as already stated. And on this claim of their liberal outlook, the author says that "the vast majority of the temples of South India came under the spell of the eclectic Tenkalai school including the Varadarajaswamy Temple." Absurdity can go no further. The author goes on repeating the same version of the Tenkalai predominance to the end by bringing forward the names of certain Jiyars and Tenkalai Tirtakars and the insignificant Tenkalai namams found in the Temple. We can only say that a lie cannot become a truth by repeating it several times. We have already pinpointed the fact that our Temple from the very ancient times has been only Vadakalai and continues to be so. We will have occasion to prove the Vadakalai character of the Temple during the course of this treatise in the succeeding chapters also with still more materials and force. Before concluding this chapter it may be relevant to relate some more instances which will clinch the issue and establish the Vadakalai predominance in the Temple. Sri Vedanta Desika, the great Acharya of the Vadakalai sect, has certain unique and special honours and privileges in the Temple which no other Alwar or Acharya has. On his birthday, the annual Tirunakshatram day of Purattasi—Sravanam—his deities enshrined both at Tuppul (a place about two miles from the Temple where his Avatara or birth took place) and in the Temple are the recipients of exclusive and extraordinary honours. The celebration of the daylong Mangalasasanam festival to Sri Tuppul Desika and the usual Sattumurai festival to the Temple Desika after that, are the two tell-tale evidence of the Vadakalai character of the Temple. Sri Andal's "Feast" at Sri Desika's shrine on the Bogi Tiru-Kalyanam day with Alankara Tirumanjanam (Holy bath) Astanam, etc. from morning to evening may also be added to the list. (See also Appendix-D for full details).

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In four instances, the author reveals that he did rely upon what others had told him. Among these, one is Appillar's writing a commentary on the Sri Bashya (Page 70) which is a news not heard of before by any Vaishnava scholars. The second (Page 71) is Krishna Misra's defeat at the hands of Vedanta Desika. It is true that Mahacharya's Vedanta Desika Vaibava Prakasika[35] mentions this incident. This is not borne out by the periods when the two scholars flourished. Krishna Misra lived in the first half of the eleventh century while Vedanta Desika, two and a half centuries later. The third instance is his mentioning the admirer who wrote the Acharya. Champu without reference to his name (Page 72). The author of this work was Kousika Vedantacharya son of Venkatacharya[36]. So, the Acharyachampu and the Vaibava Prakasika do not contain anything like an acceptable and valid treatment for some of the incidents in Sri Desika's life. It is not proper to dismiss the statement found in the Vadakalai Guruparampara, for this may be taken to be directed against those who are jealous of Vedanta Desika's eminence. Where is the evidence to take the Tenkalais as meant here ?

It is also not correct to state that "the Tenkalai school installed his image in almost all the Temples under their control and celebrated festivals for him". First of all, as we had occasion to controvert the notion of Tenkalai (Prabandic) and Vadakalai (Sri Bashya) schools elsewhere in this book, there is no such division of schools during his time. It is very doubtful whether the Temples which the author claims to belong to his school were originally Tenkalai at all. On the other hand, it can very well be inferred that the Temples in which Sri Desika's Deity is found installed should have been originally Vadakalai. It is also noteworthy that even the Temples of the so—called "Tenkalai School" of the present day are having the Desika's idols with Vadakali mark only with one or two unfortunate exceptions. But even these one or two are of very recent conversion.

FOOT NOTES

PART II—CHAPTER IV

1. 21 of 1919 mentions Anantanarayana Paramaswami of Kacchippedu " who was pleased to lie as an anicut to Tiruvehka (river Vegavati).

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1a. ' Yatiraja-Vaibhava ' PP 26 to 28

2. The two Vedantas are based on the *Upanishads* and *Tiruvaymozh* respectively. The Sribhashya of Ramanuja stands for the former and the commentaries of the Acharyas for the latter.

3. Yathirajavaibhava 108.

4. Ibid pp. 81, 82.

5. Stotraratna. 5a) Sampradayaparisuddha P. 7

6. ' Ashtadasabedavicara ' discusses these. The author is Vatsya Sriranganatha, son of Srinivasacharya—vide : Adyar MSS Catalogue X P. 231. For an explanation of these, see Pandit V. Krishnamacharya's Introduction to his edition of Samkalapasuryodaya I PP. 48—57 (Adyar Library Edition).

7. Kanninunsiruttambu 8, 9.

8. Cf. Ch. III Part I of this book.

9. K. V. Raman's Book IV—3—P 76.

10. Archaeological Reports of 1919 and 1921. Inscriptions of 1919. 1921 (about forty).

11. Y. Mahaliuga Sastri : Appayya Dikshita (Page 246 in 'Prece ptors o Advaita ').

12. Report of the Assistant Superintendent in No. 985 of 31st August, 1920

13. 531 of 1919 ; S. I. T. I. I : 423 Saka 1509

14. 655 of 1919 ; S. I. T. I. I 343.

15. 31, 32 of 1921 ; S. I. T. I. I 434 dt. 1582. A.D.

16. 10 of 1921.

17. 128 of 1918 ; 17a. 129 of 1918 : S. I. T. I. I : 546 dt. 1594. A.D.

18. S. I. T. I. I : 370 dt. 1595 and 382 of 1919.

18a. 201 of 1922; 540 of 1635 S. I. T. I. I. See T. T. Devasthanam Epigraphical Series-Report on the Inscriptions of the Devasthanam Collection of 1930-P. 310-314 under KUMARA TATACHARYA.

18b. 380 of 1919 ; S. I. T. I. I No. 369 P. 349—S. I. T. I. III (II) P. 1356

19. S. I. T. I. III (II) P. 1356 : "

19a. S. I. T. I. 348, 354, 378.

21. 579 of 1919.

22. 398 of 1919.

23. T. T. D. Inscriptions II Nos. 13 and 14.

24. S. I. T. I. I 348, 354, 378

25. Ibid

26. 48 of the Report of the Archaeological Department on Epigraphy 1920.

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27. Dr. S. Krishnaswamy Aiyangar: A History of Tirupathi Vol. II (1941) P. 165. " The successors of Pillan—11th Century A. D.-settling down at Kanchi. "

28 C. Hayavadana Rao: History of Mysore P. 247

29. See part I Chapter III of this book.

30. Refer to O. S. 5/1844 AS/29/1849 and Appeal to the High Court.

31. R. K. Das: Temples of Tamil Nadu—Bharatiya Vidya Bhavan P. 218—Vide. B. A. Saletore: Social and Political Life in Vijayanagara Empire (A. D 1346-1646) Vol. II P. 266.

32. A. S. 212 of 1909.

33. See Chapter VIII (Part II) of this book.

34. 985 of 1920. Arch-Report Para 64.

35. Sl. 78.

36. The work is known as Vedantacharya Champu—A MS of this is described in Adyar Ms. Catalogue V PP 331-4.

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CHAPTER—V

PUJAS AND FESTIVALS

In this Chapter under Section 1—" Puja or worship " Dr. K.V. Raman describes the procedure with regard to the ceremonial worship, again in his own way and as a true Tenkalai. The description in the first para of the 'puja' is exactly a verbatim reproduction of the ' Adyapaka ' case, reported in the 15 Madras weekly Notes, of our Temple. His fixation of time for Mantra pushpa service and the details about Stotrapata and Sevakalam all smack of the Tenkalai claims and allegations in the concerned litigations. Even then he errs in saying that Mantrapushpa is performed in the fifth asana whereas admittedly it is in the third asana or ' Alankarasana '. Whatever it is, the fact that Dr. K. V. Raman has been openly canvassing for the cause of his sect in each and every part of this ' treatise ', in season and out of season, with or without context, has become plain by now.

The author is not correct while making the statement that the *Pancharatra* literature was considered superior to the Vedas. A careful study of Pancharatra works reveals that the system is not held to be superior to the *Vedas*, nor anti-vedic as held by some scholars. In fact, many vedic mantras are bodily reproduced and recommended in the manuals, for use in the rituals! Again, the rituals in this Temple have been primarily governed by the *Jayakhya Samhita* adopting the *Padma Samhita* now and then for clarification. Some of the Archakas in the Temple have been following Padmasamhita.

It is also not correct to say that portions of the Prabandas are recited during the entire duration of Puja, for it is only on specified inner periods of the Puja, the Prabandas are recited.

Another factual error is his recital on page 97 about the " Holy Bath ". He says that it is done to Utsava-bera on the

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by one. The Tenkalai Acharya Manavalamamuni's festival in Aipasi is glorified extensively. But what is noteworthy here is the glaring omission of the Kartikai Anusham festival of Sri Tatadesika. This festival is celebrated for ten days and on the tenth day, the Tirunakshatram day of Sri Tatadesika, Sriperundevi Tayar and Lord Varadaraja are taken, to the shrine of Sri Tatadesika in the morning, adorned with all the precious jewels after a grand procession around the Alwar prakara with the big umbrellas and all other paraphernalia of the Temple. There are Satari honours during the starting of the procession to Sri Vedantadesika (Mulavar and Utsavar), Sri Tatadesika and Sri Ammangar. Then after the procession round the Alwar prakara, the Deities are alighted in the shrine after the " Darsana Tambulam " (reception ceremony) and a second time honours of garland and Satari to Sri Tatadesika. This time Sri Satari honours are shown first to Sri Desika's Mulavar and Utsavar and garland and Satari honours are then shown to Sri Tatadesika and his consort Sri Ammangar. These honours will be taken with the gold and silver umbrellas, samarams, torches and " kattiyam " recitals.

In the mid-day there is an elaborate ceremonial Holy bath or Alankara Tirumanjana to Sri Perundevi Tayar and Lord Varadaraja when again the Tulasi and rose garlands of the Deities and Satari honours are shown to Sri Tatadesika and his consort with Sri Satari first to Sri Desika. In the afternoon there is the grand Astanam to the Deities when the puja, with Mantrapushpa and Tiruppavai Sattumurai takes place. The Lord and Sri Perundevi will be adorned with many other precious jewels and lace cloths (vastras). Offerings of several kinds of delicacies will be made at this time. This worship will last for two to three hours. After the Nivedana, once again the garland and Satari honours will be repeated as described above. Then the Deities will be adorned with fresh flowers and big garlands. At about seven in the evening there will be a still more grand procession to the Lord upto the Tiruvadi Koil (Hanuman Temple) at the end of the Sannidi Street with great pomp and splendour. On return the Lord will wait at the Gopuravasal till Sri Tayar who had remained at the

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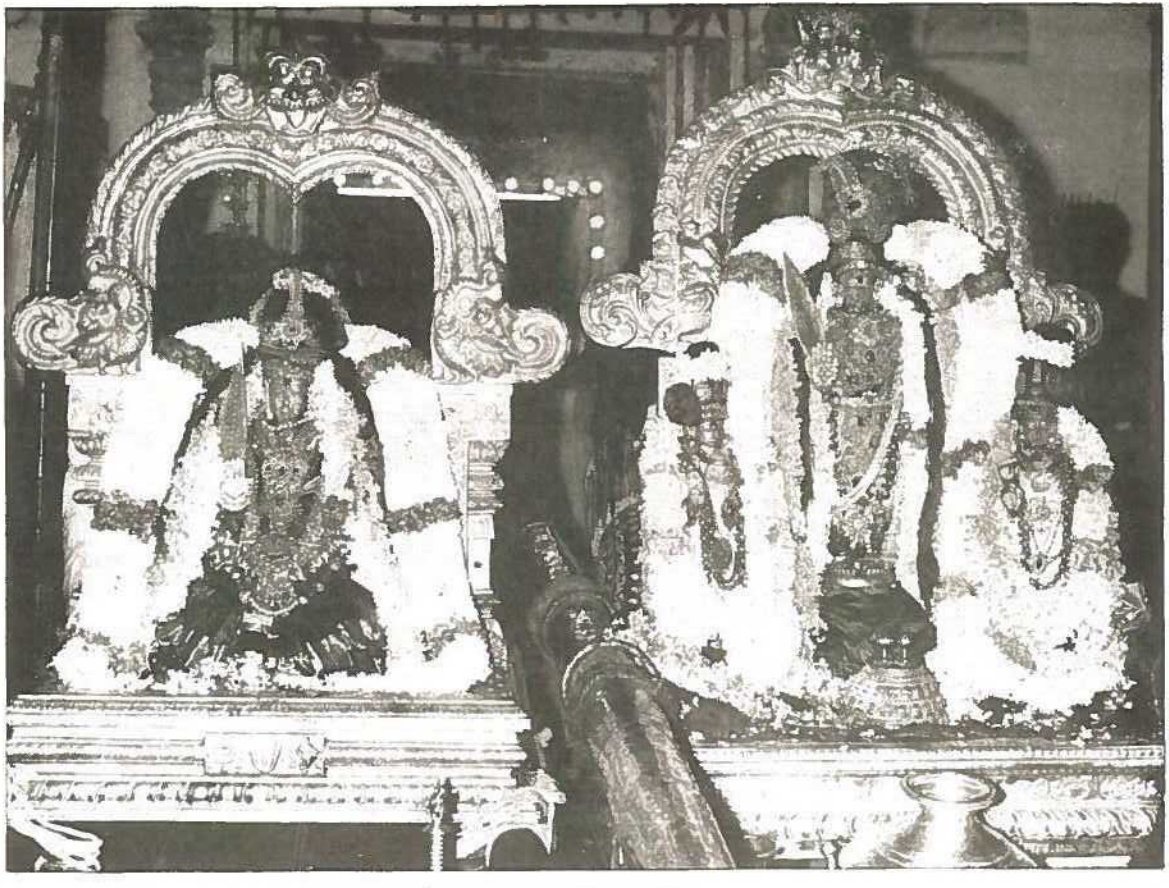

The Divyadampatis on the Sattumurai Day of Sri Tatadesika at the Latter's Shrine

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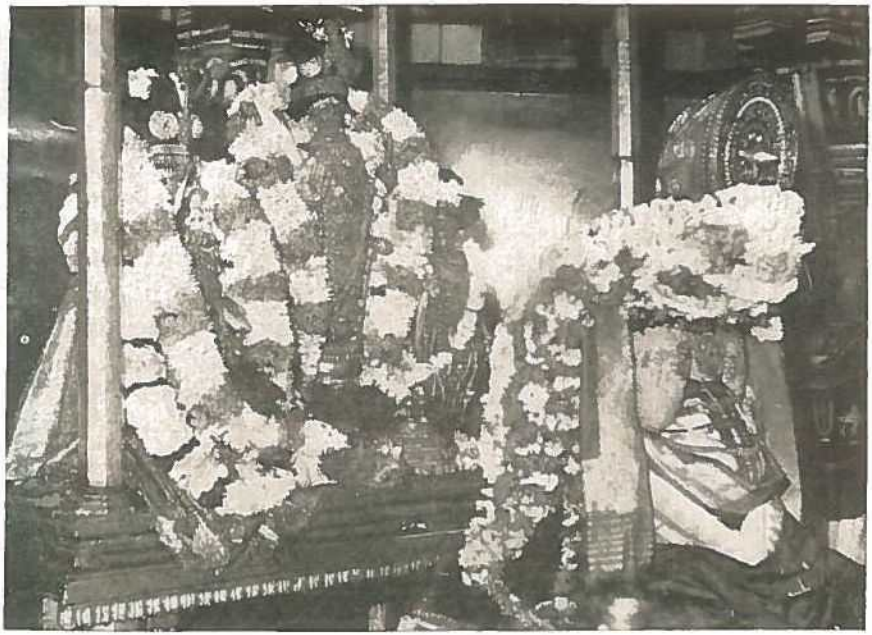
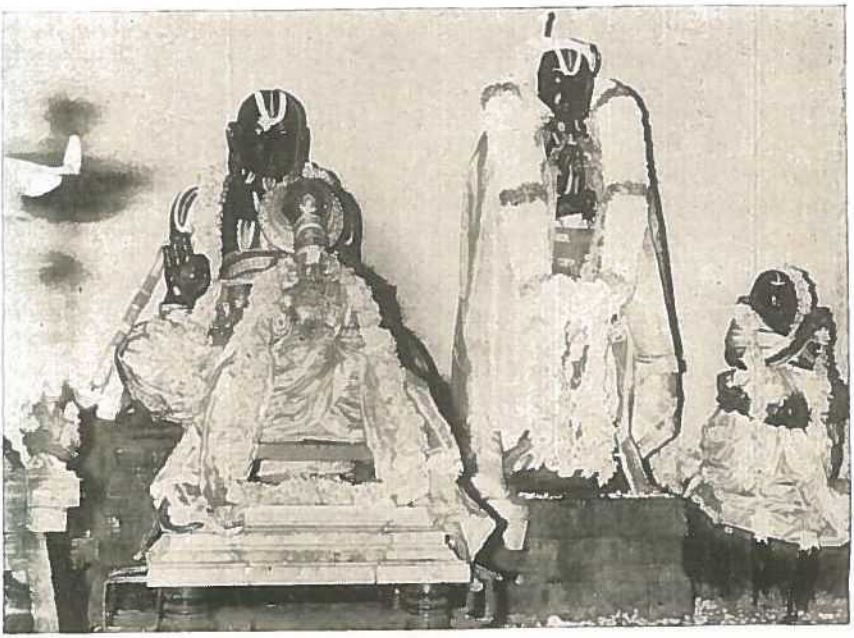


Mangalasasanam of Sri Tuppul Desika in the Mirror Room
(P. 85)



Sri Tatadesika Blessed by the Divine Couple with Parivattam, Garlands and Thagadi, on His Birthday (P. 93)

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shrine, joins Him and then Both are taken in procession once again round the Alwar prakara. Before alighting at the shrine there will be the usual Veda Sattumurai and Satari honours to Sri Desika, Sri Tatadesika and Sri Ammangar. Then the final Tiruvaradana, with Mantrapushpa and Tiruvaymozhi Sattumurai and Nivedana, will take place and this time apart from the garlands and Sri Satari, Lace Duppatta (Thagadi) and parivattam honours will be shown to Sri Tatadesika and Sri Ammangar preceded by Satari to Sri Desikar, After the distribution of Tirta and Prasadas, the Lord and Sri Perundevi will leave the shrine, in the early hours of the next morning after bestowing the final honours. The Malai-matral (the exchange of garlands between Sri Tayar and Sri Perumal) is another unique feature during the course of this festival. There will be the ceremony of " Padiyetram " when they get down the steps of the shrine, with the burning of camphor and " Kattiyam " (*stotras* in praise of the Lord) for four or five times. The unique and spectacular Darsana (Sight) of the Divine Couple without garland and 'prabai' at this juncture will be thrilling and soul stirring. It will be a futile exercise to attempt to describe this exquisite spectacle by words or writing. One has to enjoy and worship this occasion only personally in order to realise the uniqueness in its fullness. We have been compelled to narrate this Sattumurai festival of Sri Tatadesika in such a great detail to show how this very important and big festival has been completely omitted and ignored wantonly by Dr. K. V. Raman in this chapter, whereas he describes in minute detail all other festivals of the year and especially that of his Acharya Manavala Mamuni.

One more point that has got to be mentioned about the Sattumurai festival of Sri Tatadesika is that both Sri Perundevi and Lord Varadaraja are taken to the shrine of Sri Tatadesika on his Sattumurai day whether the day is Friday or any other day of the week, whereas for the Sattumurai festivals of all the other Alwars and Acharyas both will be taken only if the Sattumurai festival falls on a Friday. This is because of the fact that Sri Tatadesika is the ' Lakshmikumara ' and Sri Tayar has to be necessarily taken to Her son's shrine along with the Lord on his birth day.

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Further, the Lord or Both, (if it is a Friday) will be taken to the shrine of the Alwars or Acharyas only in the evening of their Sattumurai day, unlike Sri Tatadesika's Sattumurai, when They are taken in the morning itself followed by an elaborate ceremony of two processions Alankara Tirumanjanam, two Astanams etc., for a full day. The Thagadi Bahumanam (honour) mentioned above is done exclusively to Sri Tatadesika and Sri Tuppul Desika alone, on their Annual Tirunakshatram days.

Apart from the non-mention of this grand festival, the author did not choose to mention the Gandappodi Vasanta Utsava on the day following the Panguni Uttiram festival, which is used to be attended by a vast gathering. Likewise, the author should not have missed referring to the festival as described in Hamsasandesa[5]. The beautiful fast moving procession of the Lord to the car festival and the Irattaippurappadu festivals with the Goddess Perundevi on Panchaparva days when they happen to be Fridays could have also been mentioned.

At least three erroneous statements are found made on Page 103. The Deity is not given a bath in a tub on the eighth day of Brahmotsava, but only the Holy Feet of the Lord and His Consorts are dipped in the sacred saffron water kept in a big silver tub. On the tenth day night, the procession is through the streets around the Temple. Vedanta Desika did not " specially " mention Garudotsava, for other vehicles also get mentioned along with Garuda.[6].

In a work exclusively devoted to the treatment of this Temple and a Chapter which is devoted to the treatment of festivals it is quite essential to describe why the festivals are grand in the Temple. In all processions, from the elephant and horse in the front and Vedaparayanam in the rear, everything in this Temple is grand and unique. Mention must be made of a peculiar instrument of music accompaniment called ' Surya Vadya ' played upon in the vicinity of God. The sound of Tirucchinnam, which is only one in this Temple, has a sweetness, the like of which is not available anywhere else. It is observed that this sound is not to be had for any Deity in any Temple[7].

While every part in the procession contributes to the overall attractiveness, it is the Deity that is the centre of

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enchantment. The person of the Lord is by Itself captivating in Its unadorned state. Embellishments do enhance this artless charm. A carefully made selection of the ornaments with the aim of maintaining a happy blending of their role with the natural beauty of the Lord is attempted on every occasion and Brahmotsava, in particular. The skill of the Archakas in the decoration of the Lord has also got to be appreciated here. The Lord appears new and new and more and more attractive on every occasion. The garlands are sparingly used to the extent the Conch and Discus could contain. The only other Temple where this is practised is the one at Srirangam. Such is the enthralling impression created in the devotees which makes them remain with the Lord as long as they can.

Evidently Dr. K. V. Raman had no occasion to observe these specific features of the festivals in this Temple. This chapter has thus lost its importance without the depiction of these festivals and features.

FOOT NOTES

PART II—CHAPTER V

1. See Kriya Kairava Chandrika-List of mantras P.P. 326-344.
2. A. K. Chettiar. Essays on Tour in Tamil Nadu Kanchi Garudotsavam The extract is worth reproducing here :-

   "வெயில் வருத்தத்தையும் வெகு தூரம் சென்று திரும்ப வேண்டிய கஷ்டத்தையும் ஜனக்கூட்டத்தில் உண்டாகும் சங்கடத்தையும் கவனிக்காமல் வேதபாராயணம் செய்துக் கொண்டு 100 முதல் 300 வரையிலுள்ள ஸ்ரீ வைஷ்ணவர்கள் ஒரே கோர்வையாய் பல வரிசையாய் இரண்டு வேளையும் ஸ்வாமிக்குப் பின்னல் போவார்கள். கருடசேவை தினத்தில் இந்த கோஷ்டியிலுள்ளார் தொகை மிகவும் அதிகமாக இருக்கும். அவர்களது பக்திக்கும் சிரத்தைக்கும் அளவில்லை. இதர திவ்ய தேசங்களைப் போலவும் இதர இடத்தில் நடக்கும் திரு நாட்களைப் போலவும் அல்லாமல் இப்படி கைங்கர்யம் செய்யும் வேத பிராமணர்களுக்கு இந்த கோவிலினின்றும் தளிகை பிரசாதமாவது வேறு விதமான வரும்படிமரியாதை சௌகர்யங்களாவது ஒன்றுமில்லாதபடியால், இவர்கள் பண்ணும் கைங்கர்யமே மிகவும் சிறந்த புருஷார்த்தம் எனப்படும். வேறு எவ்வித பிரயோசனத்தையும் நாடாமல் பகவானுக்கு முகோல்லாச மேஹேதுவாகச் செய்யும் இக்கைங்கர்யமே மிகவும் மேலானது"— P.112.
3. Ibid. P-112
4. Ibid P-111
5. Hamsasandesa 1.27. This refers ovidently to Brahmotsava.
6. Varadaraja Panchasat 48
7. Tirucchinnamalai-Tanian.

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CHAPTER—VI

FUNCTIONARIES AND HISTORY OF MANAGEMENT

The theory of Tenkalai predominance in the Temple is again canvassed in this chapter by projecting the image of Alagiya Manavala Jiyar and other Tenkalai functionaries who had some connection or other with the Temple in the past. Functionaries like Stanattar, Bandarattar, Karanattan etc. are all described in great detail while safely leaving aside the sustained and continued connection, management and influence wielded by the Tatacharyas in the Temple at least from the 15th century A. D. This is as it should be, since the main aim of the author in this ' Treatise ' is to make out a case for the Tenkalai character of the institution. We have already dealt with this wrong assumption earlier. Such a theory of predominance in our Temple is but a figment of the author's imagination without any historical inscriptional or even a traditional basis.

Dr. K. V. Raman could not at the same time avoid mentioning and recognising the important role of the Tatacharyas in the Temple. The facts and figures stare so glaringly, that he had perforce mention them, while at the same time trying to belittle and under-estimate their services and influence as far as possible. This can be observed by his remarks at page 123 of this chapter wherein he says " The Tatacharya almost lived in royal splendour and could even in one of his inscriptions boast of performing eleven Tulabaras along with his eleven wives ! Whether this could have been possible at a time when the Vijayanagar Kingdom lost its glory as Kings Sriranga I and Venkata II were ruling from Chandragiri over a crippled territory threatened by hostile forces is indeed doubtful. But it would be however taken to show the general affluent position of the Tatacharya which enabled him to do many beneficial acts to the Temple like the recoating of the Punyakoti Vimana with gold, the construction of the Vimana over the Tayar Shrine, the presentation of many Vahanas or vehicles ". We are really very much amused at this remark

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and reminded of an old story of the pond-frog doubting the story of its friend the sea frog about the vastness of the sea. Though the Vijayanagar Empire had a rude shock by the battle of Talikota in 1565 A. D., it never declined or was crippled irretrievably till the middle of the 17th century. The heirs of Tirumala of Aravidu dynasty were able to hold out in tact the Empire from another capital farther south. Dr. Krishnaswamy Aiyangar says: "It is a well-known fact that the Empire of Vijayanagar did suffer vital injury at the so-called battle of Talikota much more fittingly 'Rakshasathangadi' in 1565. The Empire held out in tact, though from another capital further to the south and much better placed for defence against the enemies, in Penugonda. Hiri Timmaraya (Tirumala) shifted his capital to Penugonda. He died here leaving three sons, Srirangaraya, Ramaraya and Venkatapatiraya. Sriranga ruled from Penugonda, nominally the whole of Telugu country. Ramaraya had for his share the Kannada country with capital at Srirangapatnam. Venkatapatideva ruled from Chandragiri over the largest portion as would appear viz., over the Tonda, Chola and Pandya Mandalams. After the death of his brothers, the whole Empire devolved upon Venkatapatiraya". "The last great ruler who can ever be credited with having succeeded to a great extent in bringing the Empire back to its original greatness was the great Venkatapatiraya, Venkata I of Vijayanagar..." Dr. A. Krishnaswamy also testifies to the fact of the Empire continuing to exist with great splendour and glory for more than half a century under the Vijayanagara rulers, Tirumala, Sriranga and Venkata I after Talikota[2]. This will go to show how the Emipre was held in tact even beyond its original greatness by Venkata I, the royal disciple of Sri Tatadesika, after the battle of Talikota, and the Empire was not a "crippled territory" as described by Dr. K. V. Raman.

The author's own version on page 33 will contradict his comment that it was "a crippled territory". He says here "the reign of Venkata which lasted for nearly three decades was marked by a revival of strength and prosperity of the Empire". Venkata I's Empire extended up to even Ceylon. Another telling piece of evidence to the fact that the Vijayanagara

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day following New Moon and Full Moon days. This is not correct. It is done on Ekadasi days apart from the other days mentioned by him. These are called Panchaparva Utsavas in the Temple parlance. He next deals with the Divyaprabanda recital on pages 98 and 99. His admiration and praise for the recitation of the Prabandas need not be disputed. Only thing is, he could have mentioned about the recitation of Vedas also, which is very special and important in this Temple. The vast concourse of Vedic reciters who are Vadakalais gather here voluntarily. The Vedic-goshti follows the Deity, during the grand Brahmotsava throughout the entire length and breadth of the procession the longest of its kind in the whole of India, both in the morning and evening, without any remuneration, out of devotion. In all the ordinary and other important festivals as well as festivals celebrated in places like Seevaram and Aiyangarkulam outside the town, they accompany the Deity throughout, day and night and end only when the Deity returns to the Temple without break.

Pavitrotsava and Adyayana Utsava are two other very important festivals where this Vedic congregation attracts the devotees both by its numbers and the melody of the recitation. Despite his unwillingness to mention this sacred and important Vedic recital along with the Divyaprabanda recital on pages 98 and 99, the author has to concede this on page 105 while describing the " Pavitrotsava " festival. In doing so, he commits certain flagrant mistakes. He refers to an epigraph which is said to attest to the celebration of this festival " even as early as 1521 A. D." For this he cites inscription No. 346 of S.I.T.I.I under foot Note No. 39 on page 109. But this inscription does not mention anything about this festival. It is with regard to certain details of offering by the 'Jiyar' of Ahobila Math. Secondly, he has wrongly stated that " the performance of this festival is referred to in a record of Achyutaraya dated 1533." He cites the inscription No. 406 of S. I. T. 1. I under Foot Note No. 40. But it is 405 and the king mentioned therein is Sadasivaraya. The date of the record is also 1552 and not 1533. It is really amazing to see how such gross misleading errors have been allowed to occur in a 'Treatise' submitted and approved of for the award of Ph.D.

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There is a graphic description in Tamil of this grand Vedaparayana goshti by a modern editor Sri A. K. Chettiar. He refers to the heat of the sun, strain of accompanying the Deity for the full length of the procession and their large number. He puts the number between 100 and 300 for the entire festival days. He admires their unlimited devotion and sincerity for rendering this service for which there is neither remuneration or any income nor any 'prasadam' from the Temple. This is certainly *Kainkarya par excellence*, as it is done without expecting any reward in return and is carried out only to please God.[2]

Many of us still remember the number of such persons at about thousand in the thirties. Those who had the pleasure of simply accompanying the goshti still remember how even after the passing of the Deity in the procession people from streets adjoining the main street of the procession stay on and wait till the goshti passes through, bow to it and return home. This practice is observed even today.[3]

If Dr. K. V. Raman had been impartial he could not have afforded to omit to mention this most important service and feature of our Temple, alongside of the recital of Prabandas whlch is not continuous but partial in processions of the Deity. But the sectarian instinct in him got the better of him. It cannot be helped. It is true, that in our Temple both the goshtis are sincere and very enthusiastic in coming foward in their numbers for rendering the services. This is a special feature of our Temple which has got to be appreciated certainly and which cannot be found anywhere else.

Sri A. K. Chettiar has poetically represented the goshtis of the two kinds as the ministrels going in the front singing the titles and achievements of the King in procession and the Vedic Scholars invoking the blessings of God (Swasthivachana) for the welfare of the king by following Him.[4]

FESTIVALS

The festivals in the year starting from the Tamil month of Chittirai are described with the utmost care and precision one

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Empire was restored back to more than its original glory after the battle of Talikota can be had from the following description. " Venkata II was the greatest sovereign of the Aravidu dynasty, a man of ability and character. By his military genius and statesmanship, he succeeded in retaking the lands that had been lost in the days of his predecessor. He raised the status of the Empire in the eyes of the foreigners, so that several embassies visited Chandragiri in 1604 and presented themselves at his court. He was also in direct correspondence with Philip III of Spain. According to one Portuguese reporter he was a lord of great authority, prudence and understanding as much as any European. Almost all the Portuguese and Hindu authorities pay a tribute to his wisdom and valour his generosity and love of learning. He was not behind any ruler of Vijayanagara in his liberal donations to Brahmins and temples etc., etc."[4] Another remark of the author for which we take exception is, that "Tatacharya could even in one of his inscriptions boast of performing eleven Tulabaras " etc. Sri Tatacharya never boasted nor inscribed the inscriptions himself. It is the work of his royal and other disciples, subsequent to the events mentioned in them. King Venkatapati gave his whole Kingdom to his guru Tatacharya who managed to have eleven tulabaras out of such bounteousness.[5] It is most unjust, and uncharitable to make such a remark, about that great soul who merited the exalted position of deification in our Temple.

The persistent assertion that the " Stalattars " of the Temple are all Tenkalais, is yet one more piece of the perverted story of the author in this portion of the ' Treatise '. In our Temple, the " Stalattars " are all Vadakalais. They are five in number. The first are the Tatacharyas. The second and third are the Archakas and Paricharakas. The fourth and the fifth are the Mudaliars and Karnams who are respectively the Sripadam-tangis and accountants. The first three are Brahmins and the last two are non-Brahmins. Among the Karnams, there are a few who wear the Tenkalai sect-mark also. But the majority of them are Vadakalais. The honours and privileges shown to these Stalattars on occasions, can be seen from the Temple records (Registers).

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One such record is the ' Stala-Varahan ' account. When Matatipatis like Ahobila Swami, Sankaracharya, Madvacharya visit the Temple, they deposit a certain amount called Stala-Varahan into the Temple treasury. The same will be distributed to the Stalattars in a certain proportion. Similarly, in the case of a new Mandapapadi, where Sri Perumal is made to stay for a small time the Ubayakars of these Mandapapadis will have to deposit a certain amount (Stala Varahan) before Sri Swami is taken to the place. Be it as it may. The author's assertion that the Stalattars are Tenkalais is therefore patently wrong.

Dr. Raman has taken pains to report in detail " the Functionaries in the Temple " here. He writes, that " the most highly respected spiritual or religious dignitaries who were in charge of the proper conduct of the religious ceremonies, worship and other procedures were the-Jiyars ". This is not borne out by the evidence of history or the inscriptions. Alagia Manavala Jiyar was only attending to the work of Srikaryam.[6] He is of course stated to be well-versed in Vedanta[7] but the undated inscription does not tell us whether this was the Jiyar of an earlier period. It is quite possible that he alone is meant[8]: Yet he or his successors are simply referred to as Jiyar, while the Tatacharyas[9] and the Ahobila Math Swamis[10] are referred to as ' *Srimad-vedamarga pratishtapanacharya ubhaya vendantacharya*', the latter having ' *paramahamsaparivrajakacharya* ' in addition, that is due to an ascetic order. While these epithets are not used with reference to Alagia Manavala Jiyar, it is not proper to describe the Jiyars as the most highly respected, spiritual or religious dignitaries, as far, at least, as our Temple is concerned. The Tatacharyas and other families like those of Nallan Chakravarti, Kandadai, Kidambi, Nadadur have been at Kanchi centuries before Alagia Manavala Jiyar Math came into existence. Is it not improper to imagine that the members of these familes of Acharyapurushas are not respected with Temple honours ?

Lastly, it is not correct to say that the first person to hold the post of Manager in this Temple was Kandadai Ramanuja Aiyangar in 1538 A. D. The post of the Temple agent or Manager was held by Ramanuja Thiruppanippillai in 1535 A. D.[11] It is not proper even to assert that Thiruppanippillai

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was the first person to hold this post. On the strength of inscriptional evidence, we can only note what was obtained then. There is no evidence to show that the post of Srikaryam was created then in the Temple for the first time.

In the last portions of this chapter, he has been narrating the history of management of the Temple twisting it in his usual manner, about the period from 1645 A. D. to the present day. We are also presenting an account of this period based on history, inscriptions and records below, for a correct assessment by the readers.

Though the Vijayanagar Empire declined during the middle of the 17th century the Temple did not feel the impact of it. It was already well provided for and improved in all respects by the tireless efforts of Sri Lakshmikumara Tatadesika. But in the last quarter of the 17th century, there appeared a danger in the form of the iconoclastic zeal of Aurangazeb.

The Tatacharya custodians secreted the Utsavar Idols of Lord Varadaraja and Nachiars in Udayarpalayam for safety in or about 1688 A. D. They had to put up with this unavoidable grief of parting with the object of their devotion and adoration for more than two decades. This agony was further heightened when in or about 1710 A.D. they tried to bring back the Idols, the Zamindar of Udayarpalayam, refused to part with them, captivated by the divine beauty of the Idols.

One Attan Jiyar a Telugu Vaishnavite Sanyasin had come to Kanchi at that time, fleeing Golkonda, his original home, on account of the sacking of the place by the forces of Aurangazeb, which killed the brothers Akkanna and Madanna, his relatives[12]. He had a disciple called Todarmalla who was a general under Sadat- Ullah- Khan, the Nawab of the Karnatic. On hearing about this Jiyar, the Tatacharyas approached him for help. The Jiyar readily agreed and eventually restored back the Idols, through his disciple Todarmalla who went to Udayarpalayam with a contingent of force and forced the Zamindar to part with the Idols.

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The Tatacharya proprietors of the Temple in their exhuberance, granted the wish of the Jiyar to recite his Acharya's Taniyan in the beginning of the Prabandam recital. The agreement (Udanpadika) in Telugu which is said to have been entered into with the Jiyar by the Tatacharyas, allowing the Taniyan of Manavala Mamuni in the beginning of the Prabandas, is popularly called the "Attan Jiyar Agreement".[12a] The Tatacharyas, had even allowed him to look after the affairs of the Temple and run the administration during their absence on tours of Sishyartanas.

After Attan Jiyar, his daughter Papammal also was running the affairs of the Temple. The Tatacharyas in those days, when there was absolutely no animosity or rancour between these two sects, allowed her and the heirs of the Jiyar full freedom in the matter of running the affairs of the Temple. on their behalf. They were absent on most of the time during the year, busy with their tours and fully complacent with the position of the Temple thinking that they had safely entrusted it into competent and faithful hands. In this, they were completely mistaken, as proved by subsequent events in the years that followed. This state of affairs continued upto the last decade of the eighteenth century. The complete faith placed by them in the family of Attan Jiyar in attending to the Temple affairs turned out to be a misplaced one. Subsequent to Attan Jiyar the scions of his family made many inroads into the original Vadakalai features of the Temple and also introduced many Tenkalai features. The Tatacharyas, did not notice the changes in the beginning. But gradually when they were able to find them out and wanted to wrest back the power of administration from the hands of the man in charge at that time, they faced opposition. Mr. Rama Rao who was then at the helm and who was a distant relative of the Attan Jiyar family refused to part with the powers claiming that he was there as of right and was not to be disturbed. Thereafter the Tatacharyas had to approach the Collector to dislodge him. It was in 1792 that when the grand Brahmotsava was fast approaching, they preferred a petition to Mr. Balfour, the Collector, requesting his intervention and praying that he may prevent Mr. Rama Rao from proceeding with the arrangements for the festival

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which they urged would cause breach of the peace, if allowed. The Collector issued instructions to Rama Rao not to proceed with the arrangements, pending disposal of the complaints before him. But Rama Rao without paying any heed to the Collector's order was proceeding with his own arrangements for the festival. This was duly reported to the Collector who at once ordered his removal in a disgraceful manner by beat of tom tom. One Srinivasaragavachari, a grandson of Tatacharya by daughter, was appointed in his place as the Manager of the Temple by the Collector, on his undertaking to manage the affairs of the Temple on behalf of Tatacharyas. Till 1796 every thing went off well But there were complaints again against this person also. So in 1796 the Government terminated the services of this person also and took over the administration of the Temple directly through their Collectors. In describing the particulars between 1792 to 1796 the author gives a twisted version even here, by defending Rama Rao and finding Srinivasaragavachari guilty of gross mismanagement. Whatever it be, the Government of the East India Company was administering the Temple directly through its Collectors from 1796 to 1842. The first such Collector was Mr. Place who is credited with the presentation of some valuable head-ornaments to our Lord. There was one Collector by name Hodgson in the first quarter of the 19th century whose name was perpetuated, till very recently, in Kanchipuram, by the big bazaar, where the Temple's car stand is situated, being named after him, as Hodgsonpet. After the attainment of Independence by India in 1947, the name of the bazar has been changed as Gandhi Road. There were two other Collectors by name Henry Vivash and Hyde whose names also appear in our Temple records in the beginning (first quarter) of the last century. In 1842, the East India Company, in pursuance of its policy to give up all sorts of interference with the religious institutions handed over back the Temple to its "original mirasdar" Sri Kumara Tatacharya as the hereditary trustee. Before handing over the administration of the Temple to Sri Kumara Tatacharya, the Government had called for applications from the original trustees of all the temples. After considering all the applications carefully the Government came to the conclusion that the Tatacharyas were the "original church-wardens" of the Temple and

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rejected the applications of the Tenkalais and the heirs of Attan Jiyar. The facts relating to the several applications and the ultimate decision of the Board of Revenue, are dealt with in detail in Part I of this book regarding the history of the Tatacharyas in connection with the Temple.

FOOT NOTES

PART II—CHAPTER VI

1. S. Krishnaswamy Aiyangar : South Indian History I.
2. Dr. A. Krishnaswamy : The Tamil Country under Vijayanagar page 268.
3. 92 of 1923 Archaeological Department : 200 of 1916.
4. A Comparative History of India V PP—1095—97 (Publications of people's Publishing House, Delhi).
5. C. S. Srinivasachari . History of Gingee and its Rulers P 128 Cf. T. E. Report P. 311
6. S. 1. T. 1 366, 405
7. Ibid. 432.
8. T. T. D. Inscriptions Vol. II—Inscriptjon No. 14.
9. S. 1. T. 1. 360, 368, 415, 434.
10. Ibid 346, 358.
11. S. 1. T. 1. I 389 ; 655 and 663 of 1919.
12. The Assistant Archaeological Superintendent Report Vol. IV 1919—21 'The Vijayanager kings' (Archaeological Dept Southern circle) Home (Education) No 985 31—8—1920 Para 64/

12a. The Jd. in O. S. 10 of 1906 has remarked that the doct. is unsigned.

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CHAPTER—VII

THE TEMPLE AND SOCIETY

The pet-concept of Dr. K. V. Raman about 'Attiyur' as a village originally unconnected with Kanchi, his unfailing mention of the Alagiya Manavala Jiyar as an important personage of the Temple in almost all the Chapters of this book except perhaps one or two, his theory regarding the Tenkalai-Vadakalai cult and tenets especially his claim that the Tenkalais are more liberal and catholic in their outlook towards the caste-system than the Vadakalais and their championing "the cause of the Tamil language and the Tamil Hymns" are the main features of this chapter. They are almost controversial unacceptable and baseless. These points were already answered by us earlier. He has once again brought forward the names of some Tenkalai personages to show their predominance in the Temple. Additional materials and new factors alone may improve a certain theory and not repetitions. The author brings Chakravartiar, Vinjimur and Gomadattar families and others under Tenkalai group. There is no justification for this hasty conclusion. While it is hardly possible to prove that this distinction was obtained in the earlier period, i. e., before 1500 A. D., it is still more difficult to bring some of the Acharyapurusha families exclusively under one sect. What is noticed at Kanchi at present regarding the identity of some of these sects should not be advanced as a sound evidence to declare all those who belonged to these families were originally members of only that sect. Unbiased deliberation is very much required to take up these issues and caution should guide while drawing conclusions.

Another interesting portion of this chapter is his description of the 'Maths in our temple' in ancient times and one such Math is "Vedamath" of the Madwacharyas Vyasatirta, and Satyavijayatirta who have evinced interest in this Temple and honoured with certain privileges. He has also mentioned about

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the former who was held in high respect by King Krishna-devaraya. These leaders of the Dwaita School, who are treated casually by the author, are in no way less important or less influential in those days than the Kandadai Ramanuja Aiyan or Alagiya Manavala Jiyar in respect of their services in securing certain gifts to the Temple and acquiring honours and privileges to themselves. One of the important ornaments a pendant made of precious stones, called Satya-Purna Swamy Padakkam, is even now adorned to the Deity on important occasions. The Serpent-vehicle and a village called Pulambakkam towards the celebration of a festival in the month of Avani, was got by Vyasatirta through Krishnaraya' in Saka 1433 (1511 A. D.) and certain privileges were bestowed upon Satya Vijayatirta[2].

Another important Math which contributed towards the improvement of the Temple during the 16th century is, that of the Ahobila Math which is purely a Vadakalai one. Three villages were gifted by Parankusa Jiyar and Van Satagopa Jiyar and the latter's Kaisikapurana reading and receiving the emoluments during the time of Achyutarya.[3] is mentioned in an inscription. "The Jiyars of Ahobila Math appear to have played an important part in extending the influence of Vaishnavism. Van Satakopa Jiyar, the founder of the Math seems to have been closely in touch with the religious life in the court. He was the guru of the great poet, Alasani Peddanna, the poet laureate of Krishnadevaraya."[4] This important Math has been omitted in the particular context where the other Maths of the Tenkalai sect have been included. The Alagia Manavala Math situated in the East Mada Street behind the Temple, is mentioned as having been attached to the Temple, without stating in what manner it is so. Its existence and continuance as 'a centre of religious and philosophical studies' even today, as mentioned here, on page 137 is quite contrary to facts. It is almost locked most of the time and if and when a Jiyar comes to camp here from Mysore which is its headquarters, he is forced to become a party, to some litigation or other in the Tenkalai-Vadakalai disputes. This is the only contribution and activity of the Head of the Math in the religious and philosophical fields as far as Kanchipuram and our Temple is concerned. It will be interesting to note

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that these Jiyars who are eulogised by Dr. K. V. Raman as having supreme position in the past in the Temple do not have any privileges in the Temple, whereas the Ahobila Math, Vyasaraya Math and Sankara Math have certain exclusive honours and privileges even now. The Ahobila Math receives on three occasions in the year honours and emoluments from the Temple including the Annual Tirunakshatram day of Sri Adi-Van-Satakopa Swamy, the founder of the Math. The only Tenkalai Jiyar that has certain honours in the Temple is that of the Vanamamalai Math. But this Math has not the fortune to find a place in the author's account whereas a non-existent Math (Kandadai Ramanuja Aiyan Math) and the Alagiya Manavala Jiyar Math which are in no way connected with our Temple are given undue prominence in the 'Treatise'

The hollowness of the claim on the basis of such flimsy and unrealistic fiction, that our Temple is Tenkalai, can be easily understood.

As pointed out under chapter IV that even when mentioning the existence of the Kandadai, Paravastu and Tiruvengada Jiyar, they are only likened to the names of "important Vaishnavite families *like the Tatacharyas of Conjivaram*[5]".

Kandadai Ramanuja Aiyangar was a preceptor of the Sattada Vaishnavas[6] and this is not a proof to declare him to have been himself a Sattada Vaishnava. If Kandadai Ramanuja Aiyangar was a Sattada Vaishnava as stated by the author on page 132, how did he have the family name Kandadai which is exclusively had by the descendants of Mudaliyandan ? Careless writings give rise to these problems.

FOOT NOTES

PART II—CHAPTER VII

1. 370 of 1919.
2. 377 of 1919.
3. S. I. T. I. I. PP. 317—318; 333—334; 373—374 of 1919.
4. K. A. N. Sastri; Studies in Third Dynasty of Vijayanagara—M. U. H. S. No. 11—Page 320. Our Note:—The Van-Satakopa Jiyar, the Guru of Alasani peddanna (16th century A.D.) is not the founder. According to Sannidi (Ahobila math) sources, all the subsequent Jiyars were also having the prefix "Van-Satakopa' to their names after the founder 'Adivan-Satakopa' who flourished between 1372-1451 A.D.)
5. Archaeological Reports on Epigraphy 1920.
6. T. E. Report P. P. 16, 85.

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CHAPTER—VIII

ARCHITECTURE

The theory that 'Hastigiri' is an artificial mound and an elevated platform is once again harped upon in para 2 of this chapter. The dates of the second stage of the construction of the Temple, which includes the Sanctum Sanctorum on the Hill and Sri Narasimha's shrine below, are fixed to the regime of the Chola Kings Rajathiraja-I and Kulothunga I, in the 11th and 12th centuries A. D. The greater constructional activity during the succeeding Vijayanagara period like the Kalyana, Tulabara, Unjal and Vasanta Mantapas are also detailed, as also the Gopura in the east. Then he goes on describing the architecture one by one starting from the first prakara.

On page 149 under "*first prakara*", *the "Punyakoti Vimana (Fig. 4)" is* described as having "completely been renovated and replastered in the thirties of the present century, thus obliterating all the old features". This statement is entirely wrong. The renovation took place, when the Temple was under the management of a Smarta Receiver, a common person appointed by the District Judge in 1929 pending the Scheme suit in OS-I of 1928. He was in sole charge of the administration. Considering the sectarian disputes and controversies in the Temple the Receiver Sri C. Somasundara Aiyar, under the orders of the District Judge, took photos and details of the structures, had them signed by all the parties concerned in the presence of common persons and sent it to the Judge for his approval. The District Judge directed the Receiver to see to it that the original features of the structures as submitted by him are in no way changed or obliterated by the renovation. The renovation was effected, strictly in accordance with the above direction and the above list prepared by the Receiver with regard to its original features without any change. Dr. K. V. Raman evidently has his own reasons to state that all the old features of the Vimana were obliterated by the renovation. The main irritant to his eyes is the existence of a bold Vadakalai mark flanked by Sankum and

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Chakaram on both sides, built in brick and mortar on the "Punyakoti Vimana" Evidently because of this he has taken his figure No. 4 from the back portion of the Vimana instead of the front one, since the latter will display the Vadakalai mark prominently. We are now giving the illustration of the front portion of the Vimana in this book. The four garudas on the four sides of the Vimana also have Vadakalai marks on their faces. Another point that has to be noted here, is his mention, about the "epigraph that Krishnadevaraya covered this Punyakoti Vimana with gold some time in A. D. 1514". Here he has left out purposely the repairing and regilding of the Vimana by Sri Tatadesika, though he himself has to admit it on page 83 under "Tatacharya family" that Sri Tatacharya "repaired and regilt the Vimanam set up by Krishnadevaraya as it got defaced and weather beaten in the course of a century". If the latter renovation, by Sri Tatadesika in mentioned in this context it will clearly establish the existence of the Vadakalai features of the Vimana which the author wants to avoid. As the author himself has stated earlier on page 87, the Vijayanagar Kings started the practice of putting the sectarian marks on the structures. *Vadakalai* marks were carved in the Temples renovated and on the slabs, put on, mentioning gifts or offerings, during the reign of Sadasivadeva Maharaya, the Vijayanagar ruler.[2] As a great Vadakalai Acharya Sri Tatadesika with the patronage of the Vijayanagar Kings who were particular in putting the sectarian marks could not have omitted to put the Vadakalai mark on the Vimana which is a most suitable and essential place for displaying the mark. But the author by his remarks here, wants to make it appear that something new has been introduced during the renovation of the Vimana in the thirties of this century. Hence his careful omission of the renovation of the Vimana by Sri Tatadesika in early 17th century A. D. in this context.

Even Krishnadevaraya, who was a staunch Vaishnava and a disciple of "Tatacharya" could not have omitted to put this sectarian mark when he effected the repairs in 1514 A. D.

In describing *Perundevi Tayar* shrine on page 153, he fixes the date of its coming into existence in the beginning of the 13th century and its subsequent replacement during the end of the

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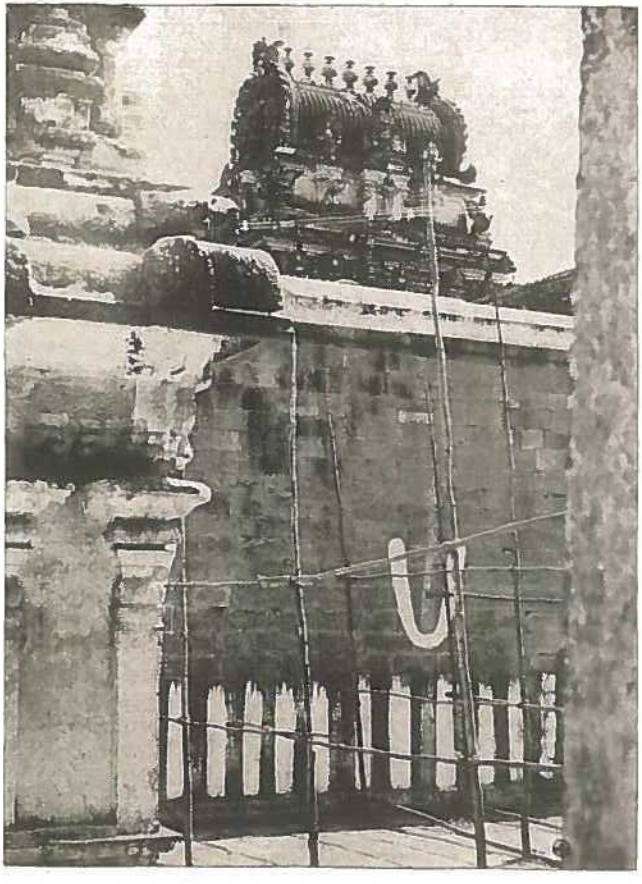

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Danvantrin (P. 115)

Tiruvanantalwar (P. 111)

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15th century. We are not sure about this also. Improvements might have been effected at various periods. But to fix a particular time for its (the shrine's) coming into existence viz., the 13th century, may not correspond to reality and also not proper. Sri Perundevi Tayar is enshrined along with Sri Varadaraja from time immemorial in this Temple. The Kalyana-Koti Vimana's architectural features" are said to be "masked by copper sheets". The copper plates are designed totally to fit in with the original features of the Vimana and therefore there is no question of their being 'masked' or hidden. The author cannot be expected to know about this, since he is not conversant with all these minute particulars of the Temple.

The usual repetition of Alagiya Manavala Jiyar as the architect of the front Mahamantapa of the Tayar Shrine is made under the heading "Vijayanagar Mandapas". It may be once for all stated here with all the emphasis at our command, that wherever the Vijayanagar Architecture is to be found in the Temple, it is the work of the Tatacharyas alone who were the acknowledged royal gurus of the Vijayanagar rulers and to whom alone the royal patronage was extended for undertaking these works.

Next comes the heading *"Gopura Entrance and the Compound Wall" on page 154.* The "Todarmal Vasal" which is mentioned by him is called "Thondaradippodi Vasal". The reconstruction of the compound wall (prakara) enclosing the third prakara, according to the author, is said to have been done by the Alagiya Manavala Jiyar. Earlier we had occasion to show in dealing with chapter III, that it was not so. There was no necessity to reconstruct it since it was originally built so strongly and solidly. This is also attested by an epigraph[3].

In order to connect the name of Alagiya Manavala Jiyar, in each and every item of the structure of the Temple in his narrative, the author took this also as one more opportunity. The portrait figures which are said to be kept in small niches at the top of this compound wall is described by him, as belonging to this Jiyar. There is no warrant or basis for this assumption also. If at all, it may be the work of the Attan Jiyar family who introduced several innovations during the period between

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1711 to 1792 A. D. At any rate Alagiya Manavala Jiyar has no place or any sustained connection with the Temple, as sought to be made out by the author. One more interesting factor, that can be deduced from this, is the most insignificant and shady places where the author claims the existence of the Tenkalai features in this Temple. If they are true they would have been displayed in the front and prominent portions of the Temple. Not a single place is important, prominent or sacred, where these Tenkalai features are alleged to exist in our Temple. This is a clear proof of their stealthy introduction. Some of these which lurked during the course of the litigations in later times had been permitted to remain, due to their existence previously for sometime. This however cannot give the impress of Tenkalai predominance in the Temple.

"The Krishna Shrine" mentioned on page 155 is called "Venugopalan Sannidhi " and not as "Krishna Shrine " though both can mean the same. The author at the end of this chapter repeats the bogey of the artificial mound for "Hastigiri" while at the same time recognising its being sung by Kuratalwar, Tirukkachinambi etc., as a Hill. We need not go into this question once again, as we have already answered it earlier in chapter III to show that "Hastigiri" is really a Hill. When improvements were effected in later times, it was fully covered by walls and structures. This makes it more compact and look more artistic. The "camouflaging" attributed by the author for this improvement, that took place in later times, is therefore meaningless.

FOOT NOTES

1. No. 649 of 1919.

2. Annual Report on South India Epigraphy 1929—30, Guntur District A.P Page 8, Stone Inscriptions copied during the year 1929—30 and the Annual Report on South Indian Epigraphy for the year ending 31st March, 1939—Calcutta (1952) Appendix B page 48, also of No. 52 and 373 and 374 of Guntur and Cuddappa Dts; 284 of West Godavari District. A. P.

3. See Chapter III of our book regarding this point and also page 56 of Dr. Raman's book, where he cites an inscription as referring to "The construction of a loftv, stone—built Prakara—wall that cannot be destroyed by time"

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CHAPTER—IX

ICONOGRAPHY

At the outset under the"General Features" on page 1, 'Anantalwar' is categorised under the list of metal icons in the Temple. As far as we know there is no metal (Utsavar) icon for this Murthy. Only a stone image is installed in the 'Anantalwar' shrine. Be that as it may, let us now proceed to examine the other aspects of this chapter. Here and on page 76, the author's assertion that Manavala Mamuni was the last of the ACHARYAS deified in the Temple during the Vijayanagar period is a misstatement. Sri. Lakshmikumara Tatadesika along with his consort Sri Ammangar, is the last of the Acharyas who is deified in the shrine in front of the Dwajastambam where Sri Vedantadesikar's Mulavar and Utsavar idols are also installed. In all the perambulations of Lord Varadaraja and Sri Perundevi, showing Satari and other honours to these great Acharyas and Sri Ammangar, by turning south towards their shrine and then proceeding westwards for the processions, is an unfailing feature of our Temple. (See alo Appendix—Extracts from Sri K. N. Srinivasan's book—"An examination of Dr. Raman's theory on the Character of the Temple") Then in section I the "Icons (enshrined)" the author fixes the date of the Utsavar idol of Sri Varadaraja and his Consorts Sri Devi and Budevi to the earlier half of the 11th century A. D. This sort of research to fix a date to the origin of Sri Varadaraja's Utsavar Idol is not quite in consonance with our orthodox beliefs and sentiments. Even the historical deduction of the author about the age of the Idols do not tally with the actual facts. The date, the earlier half of the 11th century A. D. is that of Sri Ramanuja. Before him Budatalwar who belonged to the pre-christian era had sung about the Lord which is conceded by the author. According to him the age of the Alwar is the 7th century A. D[1]. Tirumangaialwar is said to have flourished in the 8th century A. D. He is the last of the Alwars whereas Budatalwar is the earliest of the Alwars who flourished before the advent of Kaliyuga according to our elders. So here also there is a

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difference of opinion. Anyhow the date 11th century fixed by the author do not correspond to facts. If the date the author fixes for the Utsavar idols is proved to be wrong by this reasoning, viz the Mangalasasanams of Budatalwar and Tirumangaialwar the author may still try to explain it away by saying that the songs of Alwars are in praise of the Lord of Attigiri and does not necessarily mean the present Utsavar Idol.

The author has not also advanced adequate evidence to his fixation of the period to which the Utsavar belongs. It may be urged by some scholars that since according to the agamas Mula-Bera is the most important among the Beras the Alwars sang in praise of them alone. But this cannot be admitted unless strong proofs are adduced in support. Instances are not wanting to prove that references are available in their compositions to the processions in which the Utsava Bera alone is carried through the streets[12].

"*Ranganatha*" (page 164): Some of the remarks or comments of the author are peculiar in this book. One such is his statement that 'the popularity of the Temple of Ranganatha at Srirangam has probably influenced the erection of this Deity here.' Popularity is not the criterion for erection or installation of a particular diety in a temple. Vaishnavites generally instal Deities of the three important 'Stalams' (places) of Srirangam, Tirupati and Kanchi in their temples. For instance Sri Varadaraja is installed at Srirangam, Tirupati, Tiruvallikkeni and so many other temples. Similarly Lord Srinivasa is also installed in many of our temples. The absence of Lord Srinivasa in our Temple or at Srirangam does not mean Tirupati is not popular. All these three "Koil, Tirumalai, and Perumal Koil" are, as already stated, popular and are particularly important to Sri Vaishnavites. The Ranganath shrine has been renovated at a cost of about Rs. 10,000/- recently by Sri R. Tatadesika Tatacharya, one of the trustees of our Temple. Every structure or construction gets dilapidated due to efflux of time. Even the main Temple had to be renovated frequently and one such renovation took place recently. This cannot be therefore remarked adversely as the author has chosen to do by saying 'though the shrine is unfortunately in a state of neglect, the deity is graceful and

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bold in its features'. But such insinuations and remarks are not uncommon in this 'Treatise.' We may add, this shrine is said to have been closed on account of the unsuitability of the deity for the puja. The granite which goes to make the deity is said to contain 'stone frog' Such a stone image they say is unsuited for pujas according to sastras (agamas). But anyhow the shrine is now completely repaired as said above and presents a very neat and elegant appearance. The 'Varaha' shrine is also renovated very recently by the 'Thatham Brothers' of Mudal Tirumaligai, the Tatacharyas of Srirangam, at a cost of more than Rs. 20,000/-. In coming to the description of "Perundevi Thayar" he fixes a date for this icon also as the first half of the 13th century A. D. Then he goes on describing the icons of Sri Andal, Sri Malayala Nachiar, Senai Mudaliar, Anantalwar, Garuda, Sudarsana etc., in their order. Before, passing on to the next item 'Icons of Alwars and Acharyas' in this chapter, we may mention an important fact which the author has not made or will not mention. Except in the case of the icons of Tayar, Andal and Malayala Nachiyar, all other idols viz. Sri Varadaraja, Narasimha, Ranganata, Varaha, Krishna, Rama, Anantalwar, Garuda, Sudarsana, Viswaksena, Danvantrin, Karumanicka Perumal (though not described in this chapter) and also Hanumans, are all wearing Vadakalai marks only. All the shrines in which the above idols are installed and described in this portion of the chapter do prominently display the countless Vadakalai marks in all the important portions of the shrines viz entrances cornices, walls etc.

Now we come to the portion where "*Icons of Alwars and Acharyas*' are described. What has to be noticed here is the glaring omission of the icons of Sri Vedantadesika's, 'Mulavar and Utsavar' and Sri Tatadesika with Sri Ammangar enshrined in front of the Dwajastamba in the Temple. On the other hand the author is all praise and admiration for the 'Poise and handsomeness' of the icon of his Acharya Manavala Mamuni. This is as it should be. But it is not fair or justifiable on the part of a true writer to omit to mention in this context, the existence of these great Acharyas of the Vadakalai sect, when

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he is discussing in detail the various other icons enshrined in the Temple. These icons representing these Acharyas are held in high esteem and importance, and they are the recipients of greater and exclusive honours from the Main Deities and senior Bakta Vigrahas of the Temple.

Next under '*Icons (not enshrined)*' the familiar statement that Alagiya Manavala Jiyar built the Kalyana Mantapa (the hundred pillared mantapa) and his portrait figure is found here, is made. This is, most baseless, fallacious and unwarranted. The author's persistence in repeating such unauthorised versions to make out a case that the Temple was managed originally by this Jiyar and he was responsible for the construction cannot stand the test of history, scrutiny, authenticity or inscriptions. (See Chapter III page 61 also.) As said earlier, this mantapa is the monumental work of Sri Tatacharyas, the royal gurus of the Vijayanagar rulers.

The mantapa was started during the time of Sriranga I and completed during the period of Venkatapati Deva Maharaya (Venkata I) when the Jiyar was not in the picture at all. 'Mantape Sathapathakye—Tatadesika nirmithe, and Chitra Sthambasatha-vritham-Tribuvanascharyavaham mantapam' are the slokas in praise of Sri Panchamata-banjanam-Tatadesika and Lakshmikumara Tatadesika respectively that are found in the ancient texts, parts of which are inscribed in many places of the Temple.

Before concluding the examination of this chapter, certain factual mistakes contained here may be pointed out. The Utsavar Idols of the Mudal Alwars and Tirumalisai Alwar are in a standing pose whereas their Mulavars are in a seated pose. The author has stated simply these Alwars are seated, without mentioning whether they relate to Mulavars or Utsavars. Evidently, he thinks both the Mulavar and Utsavar deities are seated. Similarly, he says, on the same page 167 under Icons of Alwars and Acharyas that Alavandar and Kurattalwar are also seated. This is true with regard to the Mulavar and Utsavar deities of Alavandar. But the Utsavar idol of Kurattalwar is standing and the Mulavar is sitting. In the case of

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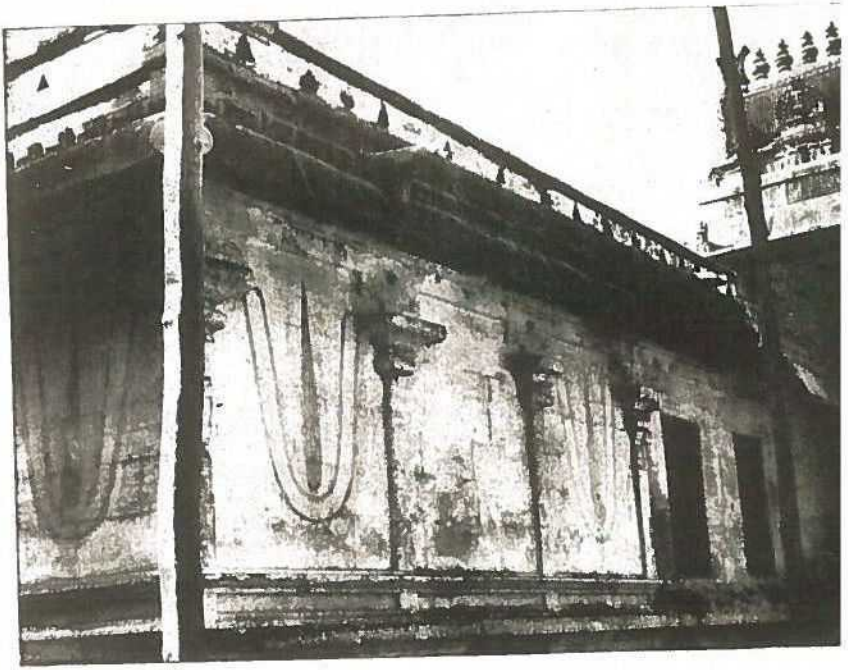
Garudalwar (P. 113)



Tondaradippodi Tower from the Abishekamantapa Pradakshnana
(P. 59

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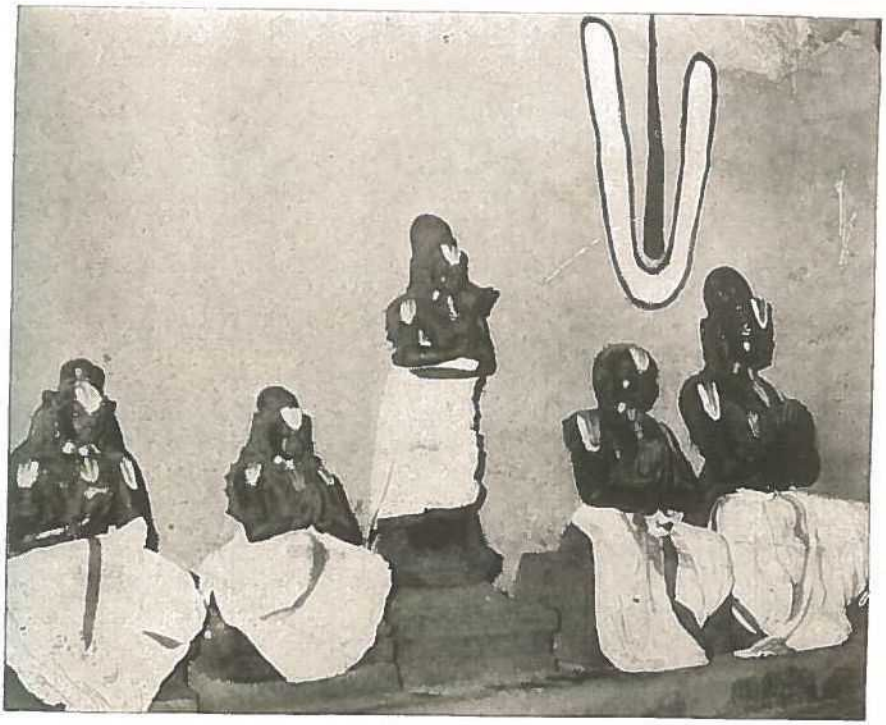

Mulavars of Budam, Pey, Tiruppani, Tondaradippodi & Tirumalisai Alwars (P. 114)

Mulavars of Perialwar, Kumudavalli, Kalian, Kulasekara Alwar & Sri Alavandar (P. 114)

'Danvantrin' there is no Utsavar deity at all. But the author on page 167 says that 'both the Mula and Utsava images are small'. These statements clearly indicate the authors superficial knowledge of the Temple.

In the last para on page 173 under "Raja Todarmal", the author describes the three statues as Todarmal and his family, that is, the central one as Todarmal and that the other two are "probably his mother Mata—Mohan De and his wife Pita Bibi". This is, on the face of it, wrong. Only one of the two is a female statue. Even the "guides" published by the Devastanam have erred in that they describe the statues as that of Todarmal and his "wives" or his daughters"[3].

FOOT NOTES

CHAPTER IX—PART II

1. Dr. Raman's book—page 56
2. Periya Tirumozhi 3 : 3 : 5, 9
   Ibid 3 : 6 . 6 .
3. See Part II Chapter III of this book—page 59

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CHAPTER—X

PAINTING AND OTHER ARTS

Under "General Features" In Section I, "*Places where paintings are found*" the author calls the sect-marks on the paintings on the walls surrounding the central shrine as 'traces of vandalism'. The paintings which are very much decayed and cannot boast of the Ajanta or Ellora type, are not very clear and in most cases completely disfigured due to long age. The author himself concedes this on page 177 where he says most of the colour has vanished or become dull and what remains can only be seen in patches. Vadakalai sect—marks appear on the top of the walls, where the aforesaid paintings exist in a withered state, but they do not in anyway cause damage or disfigurement to the already decayed paintings. This causes a great eyesore to our author naturally because these sect—marks are all Vadakalai. Such 'vandalism', if vandalism they could be called is in abundance in Temples like Srirangam, Tiruvallikkeni and so many other Temples of the south where the Tenkalai features are displayed prominently. But they will not create any such impression in the author's mind since these sect—marks belong to his own sect. This is one more instance of the staunch sectarianism exhibited by the author in this book. The interesting point of this remark is that he carefully avoids mentioning them as Vadakalai marks. He simply says 'caste marks' so that he may not commit himself to testify to the existence of Vadakalai sect marks. This is a general policy usually adopted by the members of his sect, not to commit themselves to accept or recognise the existence of Vadakalai marks in the Temple. The use of the word caste before the word marks is erroneous. Whether the mark is of the Vadakalai or Tenkalai kind, the mark has nothing to do with caste as it is not worn by the members of a particular caste alone. The urdvapunram as it is worn by the Sri Vaishnavas belonging to Ramanuja school must be called only creed mark and those of the Vadakalai or Tenkalai shall be called as sectarian marks.

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Section: 2—*'Wood Carvings'* (Page 178) : It is a welcome silver lining in the clouds to see here the author's saying that "in the beginning of the 17th century Ettur Kumara Tatacharya is said to have presented a number of vahanas though the names are not specified". But it is strange how the author says that the names of the vahanas are not specified when he refers to the particular inscription which, mentions this. This inscription [1] specifically details the list of vahanas made by Sri Tatacharya and various other items. They are the Elephant, Horse, Serpent, Garuda, Anjaneya, Sun, Moon, Palanquin, made of pearls and gems, Hamsa & Simha (Lion) all,made of gold and silver. "Vahan—rupyai—Swarnai etc". is the sloka.

In the same inscription we get the information of the offering of the gem—set Kiritams, Kavachas and other costly jewels by Sri Tatacharya[2]. This evidently refers to the 'Thoppaharam' a head—wear of the Lord used on only one occasion in the year, viz. the grand Garuda Sevai day, the third day of the Brahmotsavam, and the Tiruvabishekams of the Lord and his Consorts Sri and Budevis, which are called Kireetams made of precious stones.

The author while mentioning the presentation of certain jewels to our Lord by various persons under 'Jewellery' does not deem it fit to include some of the most important items. Among the valuable collections of jewels in our Temple, the next most important and precious item after Thoppaharam and Tiruvabishekam is the head-wear called 'Venkatadri Kondai' offered by the Vaishnavite poet and devotee by name Venkatadriswamy. This is adorned to the Lord on many important occasions and displayed along with the special items of jewellery like Thoppaharam and Tiruvabishekam, to the V. I. P. visitors both foreign and Indian. These omissions of such a marvellous and important items of jewellery, have prompted us to mention and describe them in detail. We have to add some more information regarding the jewels which are of outstanding importance in our Temple.

Tiruvabishekams: This crown like head-wear of precious stones is adorned to the Lord and his Consorts (Sri and Budevis)

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on very many important occasions and especially on the ' Hastam Star' days which is also the birth star of our Lord Varadaraja.

Thoppa-haram: The name 'Thoppi' means cap. The Thoppiharam has changed into Thoppaharam and then into Thopparam evidently. And this jewel (Thoppaharam) is, as already mentioned above, adorned to the Lord on only one special occasion viz. the grand Garudotsavam day.

Venkatadri Kondai : There flourished in the 19th century an ardent Vaishnavite devotee and a poet by name Venkatadri. His mother-tongue was Telugu as evidenced by his devotional songs in praise of our Lord and the Archamurthis of Srirangam and other sacred places. He seems to have presented first some precious ornaments to Lord Ranganata of Srirangam. Then he came to Kanchi. He wanted to offer a similar head-wear ornament to our Lord also. For this he had to raise donations from the public, since he was not affluent. He took a vow that unless he collects a certain amount each day he would not take his meals. Even if the collections of a day exceeded his target for the day, he would not account it for the next day. That is, he had to collect again the amount he had fixed for every day. Just like this he persevered and was able to complete the task finally. He faced very many difficulties for completing this sacred task. One such difficulty was about his securing back the precious emerald, set in the middle of the front portion of the ornament from a Dasi (dancing girl) at Thanjavur, which was stolen by the goldsmith and given to his sweetheart. It seems that having come to know about the possession of this by the 'Dasi' he appealed to her to part with it. She refused at first. But Sri Venkatadri was not to be thwarted in his efforts. He started a fast before her house. Ultimately the lady yielded and returned the precious stone. Subsequently, the two Nachiars Sri Devi and Budevi appeared in the dream of Sri Venkatadri and bade him make similar headwears to them also. Such, is the story attached to this prized possession of the Lord of our Temple. Somehow this has not appealed to Dr. K. V. Raman to make mention of this along with his description of the jewels of our Temple. But he may also be not aware of all this.

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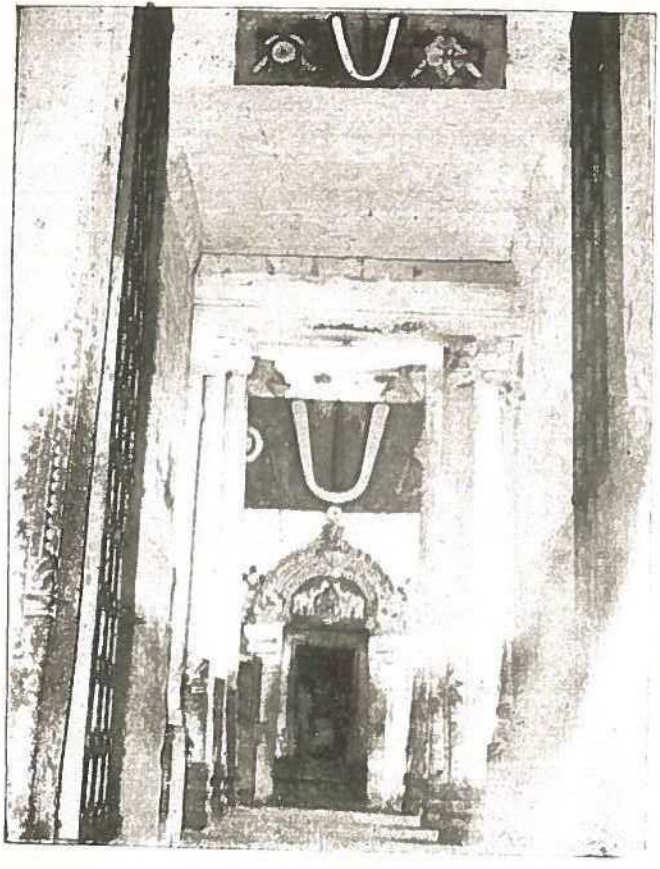

Front View of Sri Azhakiyasingar Shrine

Sri Azhakiyasingar (Mulavar & Ut[illegible])

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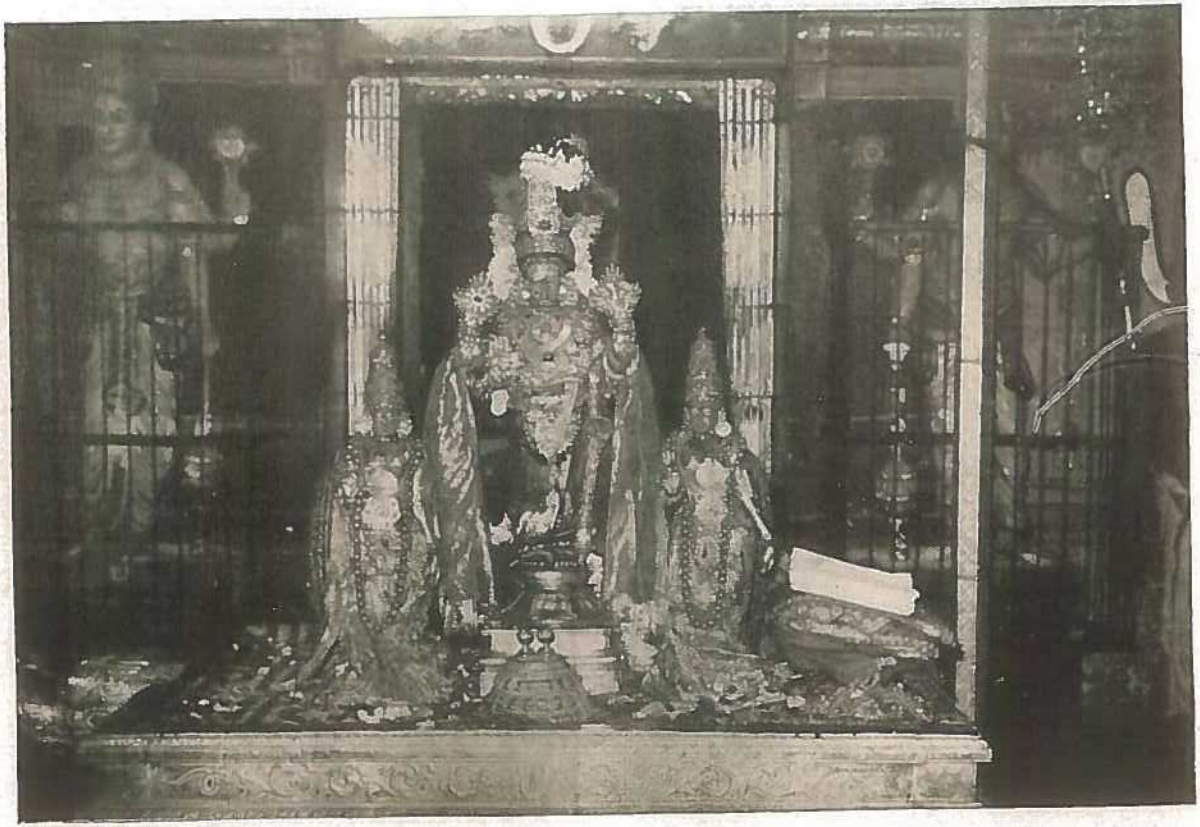

Lord Varada Adorned with the Diamond Vadakalai Tiruman, the Conch & Discus on the Eighth Day Festival of Brahmotsavam. (P. 119)

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He has mentioned 'Urdvapundra' among the possessions on page 179 as having been presented by Achyutaraya along with Conch and Discus. We cannot expect him to be more explicit in this regard. There are two Vadakalai Urdvapundrams studded with gems and diamonds, one for the Mulavar and the other for the Utsavar. Whereas the Mulavar wears it throughout the year, the smaller Vadakalai Tiruman-Jewel is adorned to the Utsavar Idol only on special occasions along with the Conch and Discus. The Urdhvapundra mentioned is evidently the smaller one of the Utsavar since the Mulavar's "Diamond Tiruman" was of the early present century, presented by Sri V. V. Srinivasa Aiyangar a former judge of the High court. Clive's Makara-Kanti was said to have been presented to the Lord, when he chanced to visit Kanchi at the time of a festival probably the Brahmotsavam. He was said to have been very much moved by the enchanting divine beauty of the Lord, and in his admiration gave away this jewel as a presentation, on the spot. This is a pendant jewel, aiso used on important festivals. Mr. Place, the Collector of Chingleput District, in the beginning of the 19th century had presented some important head ornaments, as the author himself has described. These ornaments have to be fixed on the head when the Deity is adorned with a 'Chikku-Thadu' (Sai Kondai) or 'Sevari' (plaited hair) or 'Savari pakai'. Anantachar 'Makara Kanti' is also a pendant of rare variety adorned on several important occasions. There is a saphire (precious blue stone) carved like a peacock at the lower end of this padakkam which is a rare piece of skilful workmanship.

A recent addition is another 'Makara-Kanti' presented by the 43rd Jiyar of Ahobila Math. One Sri Ramanujachariar who was a Receiver in the Temple in the beginning of this century had presented the gem-set Conch and Discus,[3] and also the 'Tilak' to the Utsavar Deity. Echamma Padakkam, and Satyapurnaswamy (Madwa Acharya) Padakkam are among the stock of jewellery in the Temple which also deserve mention.

FOOT NOTES

1. 475 of 1919 (S. I. T. I. III Part II P. 1356 ₹)
2. Ibid.
3. This 'Discus and Conch' are the jewels of the two hands whereas the Conch and Discus mentioned in the previous paragraph are of the ears adorned to the Lord alongwith the 'urdhvapundra'

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CONCLUSION

Before concluding this Critical Survey we have to mention certain salient features and noteworthy points with regard to Dr. K. V. Raman's partisan assertions. His theory, that our Temple is Tenkalai in character on the basis of certain sculptures of Tenkalai Jiyars (not proved satisfactorily) certain Tirtam Arulappadu held by some Tenkalai personages in the Temple, their Adyapaka right and some Tenkalai sect-marks found here and there, can be easily refuted.

If some two or three small pictures, carved on some pillars indicating a Tenkalai Sanyasin by their dress, among the thousands of sculptures found in the Temple, can make a Temple Tenkalai in character, what about the innumerable Vadakalai features, marks, sculptures and the big idols of Sri Tatadesika and his consort Sri Ammangar who are deified in the Temple on a par with other Alwars and Acharyas ? This great Vadakalai Acharyapurusha popularly called 'Aiyangar', admittedly the royal guru of the Vijayanagar Kings earned that much of fame and eminence to deserve the exalted and respected place in the Temple to the extent of being deified along with his consort. This is in recognition of his unique services and devotion as a true Vaishnavite, in the line of the great Sriman Natamunikal, Alavandar, Peria Tirumalai Nambikal, Pillan, and Panchamata-banjanam Tatadesika. Just as we witness in these modern times, even in those days many places, villages and streets in and around Kanchi, were named after this great influential figure, like Aiyankarkulam—Aiyankarpalayam Street, Aiyanpettai etc. A street in little Kanchipuram near the Temple, is called Ammangar Street even now, after his consort Ammangar. Can the flimsy instances cited by Dr. K. V. Raman in any way stand in comparison with these great monumental recognitions of Sri Tatacharya " evidenced in our Temple at Kanchi and other places cited above "? Is there any sign or single vestige to indicate either of Alagiya Manavala Jiyar or Attan Jiyar in our Temple or at Kanchi as we witness in the

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case of Sri Tatadesika to testify to the exaggerated claims of the author with regard to their prominence and influence in those days ? Can the author produce at least a remote mention of these Jiyars in any of the historical versions to justify his theory of their predominace in the Temple or at Kanchi ? Even in a recent thesis on the " History of Sri Vaishnavism in the Tamil Country—Post Ramanuja "[1], the Tatacharya family is praised highly for their contribution to the building of temples and the spread of Sri Vaishnavism throughout the country. It is significant that there is not a word about either Alagiya Manavala Jiyar or Attan Jiyar even here.

These overwhelming and unassailable pieces of evidence are more than sufficient to prove that our Temple is fundamentally Vadakalai in character. The next point, which the author, relies or bases upon, is some Tirtakars of the Tenkalai Sect, for his claim of the Tenkalai preponderance in the Temple. Even here he is sorrowfully in error. The first two Tirtakars in the Temple are admittedly the Vadakalai Tatacharyas. The third one, Nallan Chakravarthi belongs to an absentee Telugu Vaishnava in the north whose proxy attends very irregularly. This gentleman has no connection with the local Tenkalai people and the Tenkalais of the locality has no claim to this Tirtam Arulappadu.[2] The next one has become extinct which was called the second Chakravarti Tirtam. The fifth one is that of the Prativadi-Bayankaram family. This family was originally a Vadakalai one. Their ancestor Sri Prativadi-Bayankaram Annan was the recognised disciple of both Sri Vedantadesika and his son Nayana Varadacharya. This, the author himself concedes in his ' Treatise '.[3] Somehow the present descendants of Sri Annan are, posing themselves as Tenkalais and certainly the first Tirtams belong only to the Vadakalai Tatacharyas. The Sect mark theory is still worse since as already detailed earlier in chapter IV of this book from the Chief Deity onwards down to the utensils used in the Temple for Puja and other purposes do all have only Vadakalai marks. Paintings depicting the Vadakalai Acharyas ' anecdotes like Nadadur Ammal's Kalakshepa ghosty (Sri Bashya discourses) at the Hill (eastern prakara of the Sanctum

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Sanctorum), Sri Vedantadesika's story of 'Kanakadara' in which he is said to have caused gold pour into the hands of a bachelor who sought his help for getting married, by his prayers to Goddess Mahalakshmi at Sri Perundevi Tayar Shrine, the unchallengeable proclamation "Perumal Koil' Stalam—Vadakalai" written on the eastern prakaram of Hastigiri etc., are all indications of the Vadakalai character of the institution. As against this, the author cannot show even a single piece of Tenkalai feature prominently displayed in any part of the Temple to support his claim except a few marks surreptitiously introduced in certain insignificant corners as observed in our 'Survey' to Chapter VIII. The author has also been laying stress upon the Adyapaka miras (Prabanda—recitals) in the Temple to show that Tenkalai tradition and mode of worship prevail in the Temple, since the Tenkalais of the locality are mirasdars to this service. Just like, the claims and arguments advanced in courts by the Tenkalais, the author also twists the case, causing confusion and misleading the ignorant. The Adyapaka service is one of the many services in the Temple. There are equally if not more important services in the Temple like the Vedaparayana Stotrapata and Mantrapushpa. The Pujas in the Temple are done by the Vadakalai Archakas assisted by the Vadakalai Paricharakas who alone have accessibility into the Garbagraham or Sanctum Sanctorum of the Temple. The Mantrapushpa service is done by the Vadakalai Tatacharyas who participate in the regular puja, by receiving the Tulasi from the Archaka Paricharakas and after sanctifying it with the sacred recitations connected with Mantrapushpa, returns it through the Paricharaka to the Archaka who in his turn offers it at the Feet of the Lord. This is the most essential part of the ceremony of puja in the temples. Vedaparayana and Prabanda are recited by the respective mirasdars in conjunction with the ordinary worshippers at a distance. The Vadakalai Tatacharyas are the mirasdars of the Vedaparayana service as well as the Stotrapata service. (See also Appendix-E for the details of the various services of the Tatacharyas.)

In the daily pooja of the mornings, Vedaparayana and Prabandas are recited from a distance. But during the evenings

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of the main daily pujas, there are not recited. Only Mantra-pushpa as aforesaid is done since it is part and parcel of the puja or Tiruvaradana. From the foregoing analysis, it may be observed that the mode of worship is neither Tenkalai nor Vadakalai in the strict sense of the term. It is done as per the Agamas. The theory that because the Tenkalais are the mirasdars of the Adyapaka service the tradition and character of the Temple is Tenkalai, cannot stand the test of scrutiny.

Finally, we have to thank Dr. K. V. Raman himself, since he is responsible for piquing us to produce a categorical and correct account of our Temple from very early times, chronologically and especially with reference to the venerable Lakshmikumara Tatadesika's great services to the Temple, as its custodian and in his capacity as the royal guru of the Vijayanagar monarchs. The author's bibliography include certain sectarian books. We need not pay any heed to the perversion and falsity contained in such books. At the same time we have to caution our readers about this, since the author has made use of them and given them the colour of authority by clubbing these disputable and unauthentic books in his references alongside of authentic texts.

FOOT NOTES

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2. The Temple Records.
3. Dr. K. V. Raman's Treatise—Page—73.

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APPENDIX B

DETAILS OF INSCRIPTIONS IN SRI VARADARAJASWAMY TEMPLE, KANCHI, OF 1919 ARCHAEOLOGICAL DEPARTMENT, GOVERNMENT OF MADRAS

Sl. No.	Ins No.	Place of Inscription.	Name of Dynesty and King.	Date	Remarks
1.	347	On the east wall of Hastigiri.			A Sanskrit verse in praise of Tatacharya who celebrated 103 marriages everyday (in Grantha libi).
2.	354	On the east side of the rock.	King Venkatapathy Deva Maharaja	1630 AD 1552 Saka Pramoduta year.	Records the construction of a Vimana by Tatacharya at Panipathigiri (Tirupati)—(Grantha libi).
3.	363	On the east side of the rock. (Hastigiri)	(P 1358-S. I. T. I Vol III part II உ) " லோகேஷுத்ரிஷு நிஸ்நுலோபி பஹுளா லங்கார ஸம்ஸோ பிதைர்ய் யஸத்வேகாதச பிர்விபூஷித தனுர் தாரைர் உதாரைஸ்ஸஹ த்வாத்ரிம் ஸத்கள தௌத காஞ்சன துலாஸ்தத் தாத்ருஸை : பாத்ரஸாச்சக்ரே சக்ரி முதைஷ தாதயகுருர் வந்த்ய : கதம் மாத்ருஸாம் ". " தாதாசாரியர் தம் முடைய பதினேரு மனைவிகளோடு பதினேரு தடவை துலாபாரம் ஏறி அதனல் கிடைத்த மூப்பத்திரண்டு எடை தங்கத்தை வித்வான்களுக்குப் பகிர்ந்து அளித்தார் என்னும் செய் தியைத் தெரிவிக்கிறது இந்த சுலோகம் "		This record states that Tatacharya celebrated eleven Tulabarams with his eleven beautiful wives and distributed the gold equal to the weight of thirtytwo (?) thus obtained among learned men. From the Epigraphical Report, it is learnt that he weighed himself separately against gold and silver and used all that wealth in the service of Varadaraja in erecting the Kalyana Koti Vimana.

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Sl. No.	Ins No.	Place of Inscription.	Name of Dynasty and King	Date	Remarks
4.	379			Saka 1527 1605 AD Visvavasu. Karkataka ba-li Dwadasi Tuesday.	Registers exchange of villages by Ettur Tirumalai Kumara Tatacharya.
5.	381	On the eastern side of the "rock", Hastigiri. (S. I. T. I. No. 368) Page 344-5	King Venkatapathy Deva Maharaja.	Saka 1514 1592 AD Nandana, Rishabha, badi Tritriya Mula, Thursday.	Gift of the village of Puttarappattu to Ettur Tirumalai Kumara Tatacharya for conducting certain festivals in the month of Adi while the God is taken to the Yagasala (within the temple) after performing the Agnishthoma sacrifice. (The epithets " Srimad Vedamarga, etc." are inscriped in Tamil).
6.	382	,,	,,	Saka 1517 1595 AD Manmatha, Simha Su. di, Paurnima, Sravishta, Saturday.	Registers a gift of land for certain festivals in the 16-pillared mandapa situated in the Visva Pandita Toppu to Visva Pandita son of Timma Pandita, grandson of Visva Pandita, agent of Ettur Triumalai Kumara Tatacharya for the merit of the latter.

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Sl. No.	Ins No.	Place of Inscripiion	Name of Dynasty and King	Date	Remarks
7.	383	,,	Srirangadeva maharaya	Saka 1496 1574 AD Bhava, Makara, Su. di. Trayodasi Monday, Punarvasu	Records the sale of certain services and the celebration of certain festivals in the temple to Tiruvenga da sirukkar alias Sri Parankusa Tiruppani Pillai of the temple at Tiruppallani in Pandi Mandalam by Ettur Tirumalai Kumara Tatacharya and others of the temple. There was another appointment but the order was cancelled subsequently in favour of the above individual by Venkatapathirasayyan (Probably Venkata I).
8.	421		Venkatapathy Deva Maharaya who instituted the elephant hunt.	Saka 1513 1591 AD Khara, Dhanus, badi, Dvitiya, Tuesday, Pushya.	A gift of land in Narranallur for conducting Tiruvadyanam festival in Margali to Nelammangar wife of Appaiyangar son of Pattangi Peria Perumal by Visva Panditha agent of Ettur Kumara Tatacharya one of the Managers of the Arulala Perumal Temple.

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Sl. No.	Ins No.	Place of Inscription	Name of Dynasty and King	Date	Remarks
9	462	On the north wall of Hasti-giri.			A verse in praise of Tatayadesika
10	475				Records the worshipful Kamala-nandana Tatayya econstructed all the necessary (Vahanas) vehicles for the God that he covered the Kalyana Koti and and Punya Koti Vimans with thick gold plates and that he dug a tank called Devarajanava for the God's delight (in Grantha).
11	479		Srirangadeva Maharaya.	Saka 1504 1582 AD Chitrabanu Rishabha, Su. di. Shashti Sunday Makha	Registers an agreement given by the treasurers of the temple and the manager Ettur Tirumalai Kumara Tatacharyaayyan to Toppur Tirumalai Nayaka, the Dalavoy (military commander) under Mahamandaleswara Rama-raju Venkatapathy Deva Maharaja to provide certain

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Sl. No.	Ins No.	Place of Inscription	Name of Dynasty and King	Date	Remarks
					offerings and worship to the Gods Perarulalar Ashtabujathemberuman, Sonnavannam Seyda Perumal, the Goddesses Perundeviyar and Serakulavalli Nachiar and for certain Alwars on certain festival days in return for 570 PON of Gold which was the income derivable from the two villages Ravathunallur Jayankonda Solamandalam alias Tondaimandalam and Serukkuppettuvur in Sengalunirpattu-Sirmai in Chandragiri (rajya),
12	499		Virapratapa Venkatapathy Deva Maharaia who instituted the elephant hunt	Saka Trayodasi Thursday Mula (In Tamil)	Built in. gift of money for meeting the expenses on certain festival days. The grant was registerted in the name of Porerru Nayinar son of Urupathi Thiruvengadaiyan by Peria Tirumalai Nambi Chakkararayar agent of Ettur Kumara Tatacharya Ayyan, Manager of the temple.

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Sl. No.	Ins. No.	Place of Inscription	Name of Dynasty and King	Date	Remarks
13.	531	On the east wall of the II Prakara.	,,	Saka 1509 1587 AD	Records the gift of the village of Paruttiputtur in Tiruttani Sirmai for offerings by Tirumalai Nambi Chakrarayar. the agent of acharya-Ayyan of Ettur Tirumalai, Kumbhakonam and Thirumalirumcholai. The gift was inscribed in the name of Aravamudalwar, grandson of Kidambi Srinivasa Iyengar and others (in Tamil).
14.	586	On the north wall of the II Prakara	Veerapratapa Srirangadeva Maharaya'who instituted the elephant hunt'	Saka 1505 AD 1583 Subhanu Tula Ba. di Tritriya Rohini Tuesday	Gift of the village of Chedirayan-kuppam of Urathiparru in Nallur Nadu, a sub division of Ven Kumara Kottam in Padai-Vidu-Rajyam for offerings and for conducting festivals by (Ettur) Tirumalai Kumara Tatacharya (in Tamil).
15.	587	,,	Veerapratapa Venkatapathy Deva Maharaya	Saka 1510 AD 1588	Gift of some villages for offerings by the donor mentioned in No. 586 above (Ettur Kumara Tatacharya). The gift was engraved in the name of Rangappayyangar (in Tamil).

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Sl. No.	Ins No.	Place of Inscription	Name of Dynasty and King	Date	Remarks
16.	588	,,	Veerapratapa Srirangadeva Maharaya ' who instituted the elephant hunt '	Saka 1504 AD 1582 Chitrabanu Tula ba. di. Panchami Sunday Mula	" Gift of the village Tellatteru " for certain festivals. The record was engraved in the name of Acharya (i. e. Tatacharya) Tirumalai, Kumbhakonam and Tirumalairumcholai who had to meet the expenses out of the interest accruing on money - income of the village - in Tamil.
17.	649	On the south wall of the same (Thayar) shrine.			" States that Tatacharya repaired and regilt the Punyakoti Vimana which was originally erected by Krishnaraya and which had become dilapidated and that he also erected the Kalyanakoti Vimanam and had it also gild with gold - in Grantha and Tamil.
18.	650	,,		Saka 1536 AD 1614 Ananda- Su-di, 3, Saturday Rohini Kataka Lagna	Refers to the same event as in 649 above and gives the details of the date on which these consecrations took place - in Granta.

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Sl. No.	Ins No.	Palce of Inscription	Name of Dynasty and King	Date	Remarks
19.	651	On the north, west and south walls of the same shrine.			A set of twenty verses in praise of God Hanuman consecrated on the bank of Tatasamudram, a tank dug by and named after Tatacharya. The verses re-engraved on the east and north walls of the 'rock' and also on the outmost Gopura, right of entrance - Sanskrit verse in Grantha.
20.	655	On the west wall of the third prakara right of entrance.	Achyutaraya	Saka 1457 AD 1535 Manmatha Mina, Su. di. Sapthami Monday Mrigaseersha	Registers an agreement between the temple treasurers and the temple agent "Ramanujayya Tiruppani Pillai on the one hand and the tenants of the temple lands on the other.....* *My note* - This Ramanujayya Tiruppani Pillai is mentioned in No. 663 of 1919 also for his devoted service and undying fame. Perhaps a scion of this person's family, Parankusa Tiruppani Pillai was later conferred

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Sl. No.	Ins No.	Place of Inscription	Name of Dynasty and King	Date	Remarks
			(389 of S. I. T. I. I Page 372-3)		with a contract during Venkata's (I) time on the reccommendation of Tatacharya. This Tiruppani Pillai is mentioned as a "probable partisan of the all powerful Tatacharya".
21.	663	On the wall of the outer most gopura, left of entrance.	(389 of S. I. T. I. I Page 472-2)		In praise of Ramanujayya of Tiruppullani who is stated to have undertaken some extensive repairs to the temple at Conjeevaram and to have attained to great fame and beautitude.
			SOUTH INDIAN TEMPLE INSCRIPTIONS - VOLUME I (1953)		
22.	360	அழகிய சிங்கர் சந்நிதிக்கு எதிர் சூடிக்கொடுத்த நாச்சியார் சந்நிதி அரை ஞாணில் உள்ள கல்வெட்டு	வீரப் பிரதாப தேவராய மஹாராயர்	சக 1387, பார்த்திப, தநுஸ், பௌர்ணமி, ஞாயிறு (A. D. 1465)	விஜயநகர மன்னனை வீரப்பிரதாப தேவராய மஹாராயர் ஆட்சியில் சகம் 1387, பார்த்திப, தநுஸ், பௌர்ணமி, ஞாயிறு பெற்றநாள் திருவத்தியூர் நின்றருளிய பேரருளாளப் பெருமாளுக்கு தளிகை பொலியூட்டாக ஷடமர்ஷண கோத்

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Sl. No.	Ins. No.	Place of Inscription	Name of Dynasty and King	Date	Remarks
					திரத்து சொட்டை தொழப் பய்யங் கார் பேரனும், திரு. வேங்கடய் யங்கார் புத்திரனுமான குமார தாத் தய்யங்கார் 400 பணம் கொடுத்த செய்தியை தெரிவிப்பது (தென்னிந் திய சாசனங்கள் IV வால்யூம் 360 நெ. ஆக வெளியிடப்பட்டுள்ளது. அவ்விடத்திலே சாசனம் முதல் பிராகாரத்துக்கு நுழையும் இடத் தில் இடதுபுறமாக இருப்பதாக குறிக்கப்பட்டுள்ளது. The above same inscription in English in Vol. III Part II Appendix VI P. XI of South Indian Temple Inscriptions.
		STONE INSCRIPTIONS COPIED IN 1921 EXCEPT			
		SRI VARADARAJASWAMY TEMPLE, KANCHI			
23.	10	On the base of of the south wall of Ashta-Phujam-perumal Temple.	Veerapratapa Venkatapathy Deva Maharaya	Saka 1515 AD 1593 Vijaya, Simha Su. Triyodasi Wednesday Avittam	"Records an agreement given to Nallammangar, wife of Appayyangar son of Peria Perumal of Pattanki by the temple officials including Tiruppani Singara Ayyangar, the agent of Ettur Tirumalai Kumara Tatacharya to provide

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Sl. No.	Ins No.	Place of Inscription	Name of Dynasty and King	Date	Remarks
					certain offerings from the income of some land given by her in Narranallur alias Ramabadrapuram a village in Urukkattu-Kottam in Chandragiri-rajya - in Tamil.
24.	14	On the base of the north wall of Alagiyas-inga- Perumal Temple.		Saka 1505 AD 1583 Chitrabanu Vaigasi 18	Records that an amount of 12 pon was given every year to Satagop-payyangar of Tirunarayanapuram from the proceeds of the village Nallampillaiperral and that he had to provide certain offering in the name of Tatacharya to the God Alari Emberuman of Kachchatti-rukkai in Kancheepuram - in Tamil.
25.	25	On the south wall of the central shrine in the Yadokta-Kari temple.	Veerapratapa Maharaya	Saka 1506 AD 1584 Tharana Simha, Su. Chathurdasi Monday Srivishta	Records that the hamlet Salai-mangalam, Kupanjeri alias Sunda-racharyapuram in the Sima of Kuttambakkam Konadi Nadu, a sub division of Sengattu Kottam, a district of Jayankonda-chola-man-dalam was obtained as gift from

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Sl. No.	Ins. No.	Place of Inscription	Name of Dynasty and King	Date	Remarks
					the King by Kulasekharan Tirumalai Nambi in the presence of Ettur Tirumalai Kumara Tatacharya and that the lands in it were distributed among certain Sri Vaishnavas living near the temple of Sonnavannam Seyda Perumal - in Tamil.
26.	28	On the wall of the gopura left of entrance. (Yadoktakari Temple)			A verse in praise of Tatayadesika - in Grantha.
27.	29	On the wall of the gopura left of entrance.		Chitrabanu Karthikai 12, Uttana Dwadasi	"*Incomplete.* Records the gift of Ettur Tirumalai Kumara Tatacharya, son of Ayyavayyangar of the Satamarshana gotra and the Apasthamba-sutra and of the family of Peria Tirumalai Nambi, of house sites to certain brahmins who formed near the temple a colony named Sundaracharyapuram and of the village of Varanavasi for the mid-day offerings to the God Sonnavannam Seyda Perumal" in Tamil.

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Sl. No.	Ins. No.	Place of Inscription	Name of Dynasty and King	Date	Remarks
28.	30	On the wall of the gopura left of entrance	Veerapratapa Srirangadeva Maharaya	Saka 1500 An 1578 Ashada Su. Monday Panchami Hastha	*Incomplete.* Records the gift to Ettur Tirumalai Kumara Tatacharya son of Ayyavayyangar, of the village of Puliyur for providing daily offerings and conducting worship and certain festivals of the god Sonnavannam Seyda Perumal, etc. etc.," - in Tamil.
29.	31	On the wall of the gopura left of entrance to Sri Yadoktakari Temple	Srirangadeva Maharaya	Saka 1500 AD 1578 Tharana-Simha Hastha Panchami Friday	Records gift of money by sale of land by the temple trustees headed by Alagiyasingar, agent of Kumara Tatacharya to Tirumalirumcholai Ayyangar son of Tatacharya Ayyavayyangar of Ettur Tirumalai and Kumbakonam for providing cakes and offerings to the God and for conducting certain festivals on certain days - in Tamil.
30.	32	-do- right of entrance.	,,	Saka 1504 AD 1582 Chitrabanu Simha Su. Pushya-Dwadasi-Saturday.	"Records gift of certain house sites by the individuals mentioned in No. 29 above to Tatacharya son of Ayyavayyangar (either Tirumalirumcholai or Panchamathabanjana) in brackets. (The epithets Srimad Vedamarga, etc. occur in the Inscription No.434. S.I.T.I.I.) (Page4.24).

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Sl. No.	Ins No.	Place of Inscription	Name of Dynasty and King	Date	Remarks
31.	201 of 1922	On the south wall of the I prakara of Sri Adikesava Perumal Temple-on the south of	Virapratap Vira Anagundi Venkta-patideva Maha-raya.	Saka 1556 AD 1634 August 30 Yuva Simha ba. Dvadasi for Trayodasi Maha Sunday.	Registere the construction of the Uriyadimandapam in front of the gopura by (Tampa) Setti of Satta-vedu and the provision of offerings when the God took his seat in it (for 180 days in a year) from the interest of 9 PON on the PON given by him for constructing a shrine in the irrigation tank. Vaidyanatha Iyer was than the agent of Ettur Immadi Kumara Tatacharya.
32.	190 of 1922	Nammalver Shrine. On the left of the Garudalwar Mandapa opposite the Dvajasthamba in the temple.	,, S. I. T. I. I No. 541. Page 530. (Cf. No. 546)	Saka 1516 AD 1594 Jaya Adi 29	Registers an agreement given by Tiruvarangam Appavayyangar, the agent of Ettur Tirumalai Kumara Tatacharya and the trustees of the temple to Rangappa, son of Yatipati (Yataraja) Ayyangar, one of the Traivanraka Vaishnavas to provide certain offerings to the God Adikesava Perumal, Chakra-varthi Tirumaganar, and Sri Bhashyakarar for an amount of 15 gettivarahan deposited by him in the temple.

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Sl. No.	Ins No.	Place of Inscription	Name of Dynasty and King	Date	Remarks
33.	91				Verses in praise of Tatayadesika.
34.	92	Aiyankarkulam Sri Sanjiviraya Temple	Vijayanagara Venkatapathy Deva Maharaya 'who levied tribute from all countries and from Ilam (Ceylon).	Saka 1530 AD 1608 Kilaka Mahara Su. Pournima, Punarvasu Monday.	Registers gift of the villages Ayankulattur and Enadiputhur by the King while staying at Tatasamudram in Padaividu-rajyam in Vilpedu Nadu a subdivision of Kaliyurkottam in Jayankondasolamandalam - in Tamil.
35.	93	,,	,,	—	A set of verse composed by Tatacharya in praise of God Hanuman, whose image he set up in the temple on the bund of the tank called Tatasamudram (Ayyankulam) which had been dug by him - in Grantha.

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Sl. No.	Ins No.	Place of Inscription	Name of Dynasty and King	Date	Remarks
36.	94	,,	,,	Saka 1536 (1614) Ananda Mesha, Su. 3 Saturday Rohini	Engraved in continuation of the previous inscription. Records the repairs executed by Lakshmikumara Tatacharya to the Punyakoti vimana originally constructed by Krishnaraya and which had become dilapidated, the construction of the Kalyanakoti vimana, gilding it with gold, the gift of several vahanas and the building of the mandapa, the gopura and the prakara walls of the temple.
37.	95	On the east wall of the same (Sri Sanjiviraya Temple)	Vijayanagara Venkatapathy Deva Maharaya	Sukla Aipasi 15	End built in. Registers the provision made for celebrating the festivals on the first day of each month (masappirappu) and on Amavasya days in the temple of Sanjiviraya (i. e.) Hanuman by the merchants of various countries who were present on the occasion of the consecration of the image in the cyclic year, Subhakrit, Ani 9, Su. Trayodasi, Anusha, Kanya Lagna, Monday. Mentions Chennappa Nayaka of Damaral (Damal).

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GOVERNMENT OF MADRAS (HOME) MISC. G.O. NO. 99, 29TH AUGUST, 1916

PAGE 80 - LIST OF INSCRIPTIONS COPIED DURING 1916

Sl. No.	Ins. No.	Place	Dynasty	King	Year	Language	Remarks
38.	174	On the south and east walls of the mandapa in front of the Central Shrine in the Vijayaraghaveperumal Temple at Tiruppukkuli (Conjeevaram Taluk).	Vijayanagar	Devaraya Maharaja	Saka 1563 Vrisha, Tai 9	Language Tamil	Registers the equal distribution (Pagurru) of land among themselves by the landlords of Tiruppukkuli at the instance of the agent of Kumara Tirumalai Tatacharya of Ettur.

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Sl. No.	Ins. No.	Place	Dynasty	King	Year	Language	Remarks
39.	208	On the north wall of the mandapa in front of the Marakathavalli Nachiyar Shrine in the same temple.	,,	Virapratapa Vira Venkatapathydeva Maharaya 'who levied tribute from all countries'	Saka 1514 Nandana, Mesha, Su. di. 2, Sunday, Asvani	,,	Registers an assignment of land in Turaiyur for providing offerings to the shrine of Maratagavalli Nachchiyar and an agreement given by the Jiar, the Manager, Ettur Tirumalai Kumara Tatacharyy, and others of the temple of Porerru Nayinar at Tiruppukkuli in Damar Kottam, a sub division of Damarnadu situated in Solingapuraparru which belonged to Chandragiri Rajya in Jayankondasola Mandalam to Nagama Nayaka, son of Timma Nayaka, grandson of Pappu Nayaka and grandson of Vengalappa Nayaka of Velur.

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Sl. No.	Ins. No.	Place	Dynasty	King	Year	Language	Remarks
40.	209	On the south wall of the same Mandapa.	Vijaya-nagar	Vira-pratapa Sriranga-deva Maharaya	Bahudanya, Saka 1499, Mesha, Ba. di. 10, Monday,	Tamil	Registers the sale of the right of supervising repairs (Tiruppani nirvahakaniyakshi) by Ettur Tirumalai Kumara Tatachari and other trustees of the same temple to Tiruppullani Sri Parankusan and his disciples.

COPPER PLATES EXAMINED DURING 1917-1918

From whom received: The Shrotriyamdar of Yajnasettipalli (Hindupur Taluk, Anantapur District).

41.	—	—	—	—	—	Sanskrit in Nagari	The record is incomplete. Only the first 3 plates of the set remaining. It stops with the partial description of the qualities of King Sriranga, the son of Pedda Venkatapati, who was the second son of great Ramaraja who

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Sl. No.	Ins No.	Place	King	Year	Language	Remarks
						was the minister of Sadasiva. See the genealogical table, Epi. Ind. Vol. III P. 238. The King is stated to have been crowned by Tatayarya.
		MADRAS EPIGRAPHICAL REPORT—C. STONE INSCRIPTION COPIED IN 1918 (HOME) G. O. No. 99, 29TH AUGUST, 1916				
42.	128	On the first gopura of the Ranganatha Temple at Tiruvarangam, right of entrance.	Virapratapa Srirangadeva Maharaja who having taken every country was pleased to receive tribute from Ceylon '.	Subhanu Panguni 29, Saka 1505, Mina Su-di. Saptmai, (Friday, Purattasi)	Tamil	Mentions Emberumanar Ayyan, agent of Periya Nambi Ayyan, agent of Ettur Kumara Tatachariyar Ayyan of Uttara-Tiruvarangam on the southern bank of Pennai (Pennar) and on the northern bank of Avini in Korukkai Kurram a sub division of Meykunra-valanadu in Magadaimandalm and the desandrimuttirai Emberumanar Jiar of Tirukovilur.

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Sl. No.	Ins No.	Place	King	Year	Language	Remarks
43.	129	On the same gopura left of entrance.	Virapratapa Vira Venkatapathideva Maharaya, ruling at Penugonda.	Saka 1517, Manmada, Purattasi 18.	,,	Registers that Thiruvengadayyangar Ayyan of Anbanur, directed the lands given to the servants of the temple of Ranganathaswamin at Uttara Tiruvarangam to be nirkuli-sarva-manya under the orders of Ettur Tirumalai Kumara Tatacharya who bears the biruda, Vedamarga-pratishhapanacharya and Ubhaya Vedantacharya and who appears to have prepared the elephant vehicle for the god.

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TANUKU TALUK, WEST GODAVARI DISTRICT, ANDHRA PRADESH

44.	284	On the lintel of entrance into the Vallabharaya swami temple, in the village, Kanur	...	...	Saka 1555, Sarvadari (Wrong), Phalguna, Su. 15, Thursday	Telugu	Damaged. Mentions perinedu, Ketanapalli and the temple of Sri Vallabharaya Bears the *Vadagalai* Vaishnava mark at the top

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Sl. No.	Ins No.	Place of Inscription	Namo of Dynasty and King	Date	Remarks
45.	52	On a slab lying near the Gopala Swamy Temple, in the village, **Regulagadda,** Guntur Dist.	Vijayanagara Sadasivadeva Maharaya	Saka 1 (O) 48 (3) (mistake for 1483) Raudri, Chaitra, Su. 5, Thursday.	Records renovation of the temple of **Kesavaraya** at **Regulagadda** in **Tangeda-Sima,** which had been given to **Pemmasani Nayanigaru** and the grant of land for offerings to the deity. The *Vadagalai* Vaishnava mark is carved at the top (in Telugu.)

APPEND IX—B (PAGE 48)

Annual Report on South Indian Epigraphy for the Year Ending 31st March, 1939—Published by the Manager of Publications, Delhi, Printed by the Government of India Press, Calcutta (1952)

LIST OF INSCRIPTIONS COPIED DURING THE YEAR 1938-39—CUDDAPPAH DISTRICT, A. P.

46.	373	**Eguvapalle** (hamlet of **Ambavaram**) Slab setup infront of Narasimha Temple.	Vijayanagara Sadasivadeva Maharaya	Saka 1470, Plavanga, Kartika Su. 15, lunar eclipse.	Registers grant of land made by Mahamandaleswara **Chennakesavaraja**, son of Rangaraja and grandson of **Apratikamalla Salakarajayya Devachoda** who belonged to the Kasyapa gotra, apasthamba sutra and the surya vamsa, for daily offerings to God Narasimha of the

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Sl. No.	Ins No.	Place of Inscription	Name of Dynasty and King	Date	Remarks
					village **Bommavaram** situated in the **Horagrama, Ambavaram,** in **Ghandikota-Sima. Ghandikota - Sima is** stated to have been granted by the King as Nayankara to **Mahamandaleswara Ramaraja Chinna Timmayyadeva Maharaja** and the latter chief granted the **Hora-Grama Ambavaram** as **Umbali** to the Donor. At the top is carved the *Vadagalai* Vaishnava mark along with Sankha and Chakra (in Telugu)

LIST OF INSCRIPTIONS COPIED DURING THE YEAR 1938-39 CUDDAPPAH DISTRICT, A.P.

47.	374	Another slab in the same place **Eguvapalle, Cuddappah)**	Vijayanagar a Sadasivadeva Maharaya	Saka 1470, Kilaka, Magha, Su. 7	Registers grant or Sarvamanya right on the **Karanikamanya** lands, **Vritti-Manya** lands and wet lands by Mahamandaleswara **China Timmayya Deva** Maharaja, son of **Timmaraja,** grandson of **Ramaraja** and great grandson of **Araviti Bukkaraja,** to a certain **Murari,** the Karanam of Ambavaram on the holy occasion of Ratha Sapthami. **Ambavaram** which is said to be a **Hora-Grama** is said to be situated in the **Ghandikota-Sima.** At the top of the slab is eut the *Vadagalai* caste mark.

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DETAILS OF INSCRIPTIONS IN SRI VARADARAJASWAMY TEMPLE, KANCHI OF 1919

Sl. No.	Ins. No.	Place of Inscription	Name of Dynasty and King	Date	Remarks
			ABOUT AHOBILA MUTT JIARS		
48.	373		Achyutaraya	Saka 1461, Vikari,	Regarding Ahobila Parankusa Jiyar and Van Satagopa Jiar - Their gift of 3 Vilages and the latter's Kaisika
49.	374		,,	Saka 15(5)2, Vikruti	Puranam reading and receiving the emoluments which included a cloth.
50.	449		,,	Saka 1452 AD. 1530	Gift of gold for offerings by a disciple of Satagopa Jiyar.
			ABOUT MADVA JIYARS		
51.	370		Virapratapa Krishnadevaraya	Saka 1433, AD, 1511, prajapathi, Simha, Su. di., Panch-ami, Thurs-day, Swati	Gift of the village of Pulambakkam in Vada (pa) Nadu a sub division of Puttamurkottam a district of Padaividu rajya in Jayankonda-solamandalam for celebrating the festival in the month of Avani, by Vyasa Tirtha (a Madhwa guru) disciple of Brahmanya Tirtha. Vyasa Tirtha seems to have got the village as gift from Krishnaraya and the festival was instituted in his name. Vyasa-Tirtha also made a gift of the serpent vehicle to be caried in procession on the 4th day of all festivals.

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Sl. No.	Ins. No.	Place of Inscription	Name of Dynasty and King	Date	Remarks
52.	377			Saka 1649, AD. 1727	Records certain privileges in the temple given to Satyavijaya Tirtha, a Madhwa guru of Uttaradi Mutt dated in Saka 1649 (1727 A. D).
		DETAILS OF INSCRIPTIONS IN SRI VARADARAJASWAMY TEMPLE, KANCHI OF 1919 ABOUT ALAGIYA MANAVALA JIYAR			
53.	433			Saka 1484 AD 1562	Gift of 4 villages by Alagiya Manavala Jiyar - the Kelvi of Periakoyil.
54.	447			Saka 1480 AD 1558	Some gift of a land by Alagiya Manavala Jiyar - the Kelvi of Periakoyil.
55.	495	On the base of the south verandah round the same "rock" (S. I. T. I.I366) — Page 342		Saka 1475 AD 1553 Pramadicha Rishba Panchami	Register an agreement by the temple trustees and the manager, Alagiya Manavala Jiar to provide certain offerings to the God by Tiruvengadappar

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Sl. No.	Ins. No.	Place of Inscription	Name of Dynasty and King	Date	Remarks
			ABOUT KANDADAI RAMANUJA IYENGAR		
56.	422		Achyuta	Saka 1459 AD 1537	Gift of money for offerings to God when seated in Hanuman Temple at Sannadhi Street by Kandadai Immadi Ramanuja Ayyangar.
57.	579			Saka 1460 AD 1538	Mentions one Vada Tiruvengada Jyiar, the koil Kelvi, who was the disciple of Paravastu Nayanar Ayyangar at the instance of Kandadai Ramanuja Ayyangar one of the managers of the temple.
			DETAILS OF INSCRIPTIONS IN SRI VARADARAJASWAMY TEMPLE, KANCHI, OF 1919 - MISCELLANEOUS		
58.	484			Saka 1466, Krodhi, AD 1544	The Porramarai tank was repaired by a gift of gold by one Chennayyangar.

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Sl. No.	Ins. No.	Place of Inscription	Name of Dynasty and King	Date	Remarks
59.	496	(405-S.I.T. I.I.) (Page 390-91)	Sadasiva	Saka 1474, AD. 1552 Paridapi, Makara, ba. di., Panchami Tuesday	Registers an agreement given by the temple authorities to Peria Thirumalaiyangar and his son Talappakkam for providing certain offerings (In Tamil).
60.	509			Saka 1436, AD. 1514	About a gift by one Perumal Dason for offering to God at the festival in the Vasantha Thoppu in the month of Chithirai (In Tamil).
61.	510		Krishnaraya		Seems to record the fact that Krishnaraya gilt the Punyakoti vimana in memory of himself and his parents.
62.	511		Achyuta	Saka 1485, AD. 1533	About Achyuta's, (Krishnaraya's half-brother) Tulabaram (in pearls) along with his wife Varadambika.
		S.I.I. VII, P. 54			About presentation of Urdhvapundram, conch and discus.

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Sl. No.	Ins. No.	Place of Inscription	Name of Dynasty and King	Date	Remarks
63.	540			Saka 1582, AD. 1660	Records the repair of Prakara walls by the son of Doddayacharya.
64.	639	In front of Thayar Shrine	About Todarmalla	Saka 163(2) Palguna ba. di. 30 Saturday, Uttara Badra Pada-Vrishaba Lagna	Sanskrit verse in Telugu :— Records in compliance with the orders of Tiruvengada Ramanuja Jiar, Raja Todaramalla brought back the image of Varadaraja and his consorts from Udaiyarpalayam.

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APPENDIX—C-1

Annamalai University Historical Series - 2.

A History of Gingee and its Rulers,

By C. S. Srinivasachari, M. A., - 1943.

Krishnappa Nayaka - Page 120 to 126.

His Zeal for Vaishnavism : Krishnappa Nayaka was a loyal follower of Venkata I in his attitude towards religion. He was a staunch Vaishnavite like his master and did much to spread and foster it. His measures in the Chidambaram temple are sufficient to show his zeal for Vaishnavism.

Father Pimenta, the Jesuit traveller who visited Krishnappa Nayaka at his camp in Chidambaram in 1597 A. D. found him then engaged in the settlement of internal disputes among the managers of the temple. The Chidambaram temple is famous for its great and dominant Saiva shrine of Nataraja, and we find in 1597 A. D. a bitter controversy was raging over the question of whether the shrine of Vishnu should be included within the innermost enclosure of the temple wherein the shrine of Nataraja was located. The main reason for these controversies had to be attributed to the Vijayanagara monarchs who tried to extend Vaishnavism and who were greatly helped by their Guru Tatacharya in this task.

It has been said that Vaishnavism reached its high water-mark in the South India during the time of Venkata I and it is no wonder that Krishnappa Nayaka of Gingee showed great determination in restoring and repairing the Govindaraja Shrine within the Nataraja temple. Pimenta has given a succinct account of what he saw at Chidambaram in 1597 A. D. The following in his observation :—

" A great controversy arose whether it was lawful to place the sign of Perumal - a Vaishnava – in the Saiva Temple at Chidambaram. Some refused while the others importunately

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urged. The priests of the temple who were the treasurers, were withstanding and threatening, if it were done, to cast themselves down from the top of the temple tower. The Brahmans of the temple swore to do the like after they burned the former. Krishnappa Nayaka was unmoved by such threats and was calmly superintending the repairs that he had ordered at the Vishnu shrine. The construction of the buildings of the shrine was carried on, undaunted by the fierce threats of the opponents. The priests climbed one of the high gopurams of the temple and cast themselves down while the Nayaka was there. Pimenta observed, that twenty people had perished in that precipitation on that day of departure, whereas the Nayak being angry, caused his gunners to shoot at the rest which killed two of them while others fled to different places. A woman also was so hot in the jealous controversy, that she cut her own throat. Naturally Krishnappa Nayaka's anger and his order to shoot at the rest while a few of them threw themselves, down from the tower top, cannot be justified at all and can be regarded only as a callous exhibition of sectarian bigotry.

To understand the spirit of the Nayaka in his attitude towards Vaishnavism, a review of the events of the time is essential.

The history of Chidambaram under the Vijayanagara rulers has largely been a period of acute religious rivalry and sectarian disputes between the Saivites and Vaishnavites. The Prapannamrtam, an orthodox Vaishnava work, refers to the Chola King Krimikanta Kulothunga, who is said to have removed the Govindaraja idol from the Chidambaram Temple. The 'Kulottunga Cholan Ula' and the 'Raja Raja Cholan Ula' refer to the same King who caused the idol to be thrown into the sea. Sri Ramanuja had then established and consecrated the Govindaraja Shrine in the town of Tirupathi in the place of the one at Chidambaram that had been desecrated by the Chola. The later Vaishnava Acharyas had, according to the Prapannamrtm tried to reconsecrate the deity on a secure basis and translate it to its original shrine with the help of Vijayanagara

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emperors. Krishnappa Nayaka of Gingee seems to have been one of such men who tried to restore to its former eminence, the old shrine of Govindaraja in the temple. The first three dynasties of rulers of Vijayanagara had been tolerant of both religions.

Foot-note at page 126 - same book.

..... Thus, in or about the 8th century, the Vishnu Shrine was consecrated by a Pallava ruler ; in the first half of the 12th century, it was destroyed by a Chola ; in the 16th century it was renovated by a Vijayanagara Emperor and further enlarged by one of his successors in the 17th century.

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APPENDIX—C-2

A HISTORY OF GINGEE AND ITS RULERS

By Rao Bahadur C. S. SRINIVASACHARI, M.A.,
Professor of History, Annamalai University

Page 128 Tirumala Tatacharya : The most revered teacher and scholar at his (Venkata's) court was undoubtedly the Tatacharya of tradition. His full name was Ettur Kumara Tirumala Tatacharya. He was also known as Lakshmikumara and Kotikanyadana, evidently suggesting the countless virgins he gave in marriage to learned brahmins. In one record, he is called Venkataraya Tatacharya, the Tatacharya whom King Venkata revered. Several Inscriptions attest to his great influence at Venkata's court. He was the royal guru and officiated at the King's coronation. The King, in the excess of his admiration, is said to have offered him his whole kingdom. He was the manager of the Vaishnava temples at Kanchi, where a number of inscriptions mentioning him have been found on the walls of Arulala Perumal Temple. In 1570, * A. D., he got the Vimana at Tirupati gilded. He weighed himself against gold and silver and used all that wealth in the service of God Varadaraja of Kanchi in erecting the Kalyanakoti Vimana in gold for the Goddess Lakshmi in that famous temple. His gifts of vehicles for the temples, jewels for the deities and agraharas for Brahmans and his digging of the tank, called Tatasamudram after himself, are mentioned in one epigraph in glowing terms. The Kalyanakoti Vimana was finished about 1614 A. D., and was evidently built in emulation of the Punyakoti Vimana set up by King Krishnadeva Raya. The latter was repaired by Tatacharya and regilded by him as it had decayed. There is also a record registering the Hanumat Vimsati, whose image he set up in the tank, now known familiarly as the Ayyankarkulam. dug by him. According to an inscription on the bund of the Tenneri Tank, Chingleput District it seems to have been dug by Tatacharya. He is probably identical with the Tatacharya, mentioned in a record dated 1590 A. D., as the grandson of Ettur Srinivasa Tatarya,

* See our note on p. 29 for the exact year—It is 1630 and not 1570 A.D.

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and son of Srinivasa. This record registers the grant of a village called Venkatesapura in his favour. His forebears have been connected with the spread of Vaishnavism; and the family claimed descent from Srisailanatha the uncle of the great reformer Ramanuja. He is called in the Dalavai Agraharam grant, as "the ornament of the wise". A well-known philosophical work of his is Satvikabrahma-Vidya-Vilasa. A work of the same name in Kannada by Ranga Raja, a Sri Vaishnava poet who lived at the court of Chikka Devas Raja, is known. (See R. Narasimhacharya, Karnataka Kavicharite, II—449-50). It is probably based on Tatacharya's work. He also wrote a work called Panduranga-Mahatmya devoted to the Vittala Temple at Pandharpura in the present Bombay Presidency. This work, however, should be distinguished from the Telugu work of the same name, the author of which was Tenali Ramakrishna Kavi referred to below. The influence of Tatacharya was evidently felt even by the Jesuit fathers at the court of Venkata. One of these, Father Courtinho, seems to have entirely misunderstood the teacher". (PP. 2223-2225 of the Mysore Gazetteer (New Edition) Vol. II, Part III).

From inscriptions we know that Tatacharya's dates range from Saka 1496 (1574-75 A. D.) to Saka (1552 (1630 A. D.) Two of his ancestors had obtained the favour of King Virupaksha II and lived at his court, according to the Prapannamrtm.

Page 126 (in the same Book).

.....and Mahacharya or Doddayacharya, who estabilished the image of Govindaraja at Chidambaram, with the help of Tatacharya.

Page 120 (in the same book).

.....The main reason for these controversies (between Saivism and Vaishnavism during Krishnappa Nayaka) had to be attributted to the Vijayanagar monarchs who tried to extend Vaishnavism and who were greatly helped by their Guru Tatacharya.

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APPENDIX—C-3

HISTORY OF MYSORE (1399—1799 A. D)

By C. HAYAVADANA RAO,

Corresponding Member, Indian Historical Records Commission, New Delhi. 1943—Bangalore.

Page 246-247: Seringapatam, the capital city, continued to be a flourishing centre of social life, with all its attractions, under Devaraja. Its importance, as the seat of the southern throne (dakshina-simhasana) increased with the fall of Penukonda and the Muhammadan occupation of Vellore, the capitals of the repidly declining Vijayanagara Empire. The systematic adoption of Vijayanagar political ideas and traditions by the Ruling House of Mysore also helped in the same direction. This was made possible by the influence exerted by the celebrated Tatacharya family, particularly by Venkata Varadacharya of Yedur (grandson of Immadi Tirumala Tatacharya of Sri Saila Vamsa and son of Koti Kanyadanam Lakshmikumara Tatacharya, already referred to), who, we learn, proceeded to the court of Seringapatam as the preceptor of Devaraja Wodeyar.

Page 247—Foot-note No. 151: E. C. III (1) TN, 23(1663), 1.37 Agamana Sri-Guru-Narapater Devarajasya, Cf. Rice's rendering of this passage, " who was in his assembly as Brihaspati in the assemblage of Gods " (I. p. 72, translation), which does not seem to be in Keeping with the text. Members of the Tatacharya family were very influential at the court of Vijayanagar as royal preceptors (NARAPATI-SIMHACHANARYA). Koti Kanyadanam Lakshmikumara Tatacharya, father of Venkata Varadacharya, was himself the preceptor of Venkata I (1586-1614) and was reputed to have given away countless virgins in marriage to learned Brahmans, as his title evidently seems to suggest See Mys. Gaz. II iii 2223-2226. The migration of the family to the court of Seringapatam in the sixties of the 17th century seems significant, generally from the point of view of the continuous course of influence of Vijayanagar traditions on Mysore and

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particularly from the point of view of the growth of Sri Vaishnavism in the country. Probably the nucleus of the present Parakala Math at Mysore was laid in the reign of Devaraja Wodeyar.

Page 249 : ...Foremost among the court scholars at the time was Venkata Varadacharya (of the Tatacharya family) the royal preceptor (guru). He was reputed for his proficiency in logic, philosophy and the sastras (tarka, Vedanta, Sastra-samrajya-dharine) and is referred to as having delivered verses of eulogy on Devaraja (raja-prabhandan-uvacha) when the latter granted him the Nulapura (or Ikkeri) agrahara.

Page 265 : the departure of Sri Ranga (VI) towards the south about April 1663 ; the simultaneous settlement in Mysore of the celebrated Tatacharya family from the court of Vijayanagara..... all these contributed not a little to steadily enhance the reputation and prestige of Devaraja Wodeyar as a ruler of Mysore.

Page 571 : The political centre of gravity was shifting from Penukonda to Seringapatam, this being facilitated to some extent by the migration of the Sri Vaishnava family of royal preceptors of the Aravidu dynasty to the court of Devaraja (1663).

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APPENDIX—C-4-5

History Of Tirupathi—Vol. I

By S. K. AIYANGAR

P. 202: .....We have information of Kanchi as a town of very considerable importance even in the days of the grammarian Patanjali about the middle of the 2nd century, B. C. Kanchi dominated the division under the Cholas, and probably continued ever since to dominate the region, so that now Tondamandalam generally is understood to have been dominated by Kanchi, and Kanchi and Tondamandalam are treated as more or less interchangeable terms politically.

P. 204: .....In the Sangam literature, we know of two Tiraiyans, the elder Tiraiyan holding rule in the north at Pavittiri, Reddipalem, in the Gudur Taluk, and the younger or Ilam Tiraiyan, ruling over Kanchi.

Page 70: In addition to the usual Vaishnava holy places, this (Bhutam) Alwar makes reference to a place Padaham in Kanchi in Stanza 94; as also to Attiyur (Vishnu Kanchi of nowadays) in 95 and Kudamukkil (Kumbakonam) in 97.

P. 209: .....The great Nandivarman Pallavamalla was the builder of a great temple to Vishnu in Conjeevaram itself, and his son has left records of his benefactions to the temple at Triplicane and at Tirupathi.

P. 212: .....The periods of struggle which culminated in the establishment of this dominant position of the Pallavas is the period covered by the Pallava dynasty of the Sanskrit Charters, as the epigraphists call them, beginning almost with Vishnugopa of Kanchi referred to in the Samudragupta inscription and coming down to Simhavarman II, the father of Simhavishnu.

Page 320 of Krishnaswamy Ayyangar.

Ramaraya of Vijayanagar

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" It is a well known fact that the Empire of Vijayanagar did suffer vital injury at the so called battle of Talikota much more fittingly Rakshasa Tangadi in 1565. The Empire held out in tact, though from another capital farther to the south and much better placed for defence against the enemies, in Penugonda. The last great ruler who can ever be credited with having succeeded to a great extent in bringing the Empire back to its original greatness was the great Venkatapati-raya, Venkata I of Vijayanagar who ruled from 1586-1614 A.D. As he was usually in residence at Chandragiri for most of the period of his reign, he is sometimes spoken of as the Raja of Chandragiri.

Part I—South Indian History-Krishnadevaraya of Vijayanagar (1509—1530 A.D.) Tirumala

Hiri Timmaraja shifted his capital to Penugonda. He died here leaving 3 sons, Sri Ranga Raya, Ramaraja and Venkatapathiraya. Sri Ranga ruled from Penugonda nominally the whole of Telugu country. Ramaraja had for his share the Kannada country with capital at Srirangapatam. Venkatapatideva ruled from Chandragiri over the largest portion of as could appear viz. over the Tonda, Chola and Pandya mandalams. After the death of his brothers the whole empire devolved upon Venkatapatiraya.

"The Tamil Country under Vijayanagar" By Dr. A. Krishnaswami "—Page 268. " The empire continued to exist with great splendour and glory for more than half a century till the battle of Toppur in 1616.....Yet vitality of the Empire was preserved by the efforts of Tirumala, **Sri Ranga I** and Venkata I ".

Page 86 of Annual Report for 1929—30.

" The last record (No. 231) of the Vijayanagar dynasty belongs to King Venkatapathy and is dated in the 14th year of his reign which was the cyclic year Vilambi. As Vilambi corresponded to Saka 1520, the initial date of the King takes us to Saka 1507, and the King represented is accordingly Venkata I.

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APPENDIX—C-6

Reference : N. Jagadesan : "History of Sri Vaishnavism in the Tamil Country" (Post-Ramanuja), Koodal Publishers, Madurai, 1977 Rs. 50/- (Submitted to the degree of Dr. of Philosophy in History of the University of Madras in 1967). This thesis won the Vice-Chancellor's prize for distribution (Dr. Jagadesan teaches history at Tagore Arts College, Pondicherry).

Pages 81-85: The descendants of Peria Tirumali Nambi are known as Tatacharyas. The family has branched off into a number of groups and settled in different places under different names, for example, as Tatacharyas of Kanchipuram and as Patracharyas of Kumbakonam. But everywhere, they are associated with the temples...The Tatacharyas are known as Pratamacharyas or the first Acharya Purushas..." That he (Lakshmi Kumara Tatacharya) was in great power at that time is evidenced by the large number of inscriptions found on the walls of the Varadarajaswami Temple..." (Quoted from T. A. Gopinatha Rao., E. T. Vol. XII P. 163)...In fact, he seems to have been a 'general manager' of most of the Vaishnava temples in the empire then, He was a distinguished man of letters and is also known for the authorship of a play in five acts—Parijata Apaharana...He founded many brahmin colonies, performed many vedic sacrifices...

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APPENDIX—C-7

STUDIES IN III DYNASTY OF VIJAYANAGARA.

Madras University Historical Series - No. 11 Page 320.

General Editor : Prof. K. A. NILAKANTA SASTRY.

" At the commencement of the 16th century the Sri Vaishnavas had able leaders who were men of considerable learning. They were men of great tact and possessed much skill in carrying on religious propaganda. According to the Telugu literary tradition, a Sri Vaishnava teacher called Tatacharya was the guru or spiritual adviser of Krishnadevaraya. There appears to have flourished two or three people bearing the name of Tatacharya during the first half of the 16th century. A copy of copper-plate grant noticed in the Mys. Arch. Rep. for 1918 P. 52 mentions Venkata Tatarya (of Sathamarsana gotra Apasthamba Sutra Yajus Sakha son of Ahobilacharya son of Srirangadesika) on whom Krishnaraya conferred some privileges in 1522 A. D. A Kumara Tatacharya of the same Sutra, Gotra and Saka figures in an inscription of Sadasivaraya at Tirupathi dated 1542 A.D. (Tirupathi Devasthanam Epigraphical Report P. 259). The sons of a Nala Tatacharya are mentioned in a grant of Sadasiva's time dated 1569 A. D. Probably the first two records refer to the same person. Who this Tatacharya was, it is difficult to say. The Jiyars of the Ahobila Matha appear to have played an important part in extending the influence of Vaishnavism. Van Satakopa Jiyar * the founder of the math seems to have been closely in touch with the religious life in the court. He was the guru of the great poet Allasani Peddanna, the poet laureate of Krishnadevaraya ".

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* According to the Sannidi (Ahobila Math) sources Adi-van-Satakopa-swami, the founder of the Ahobila Math was born in Kali 4480 (1372 A. D.) and lived upto 1451 A. D. (seventy-nine years). The successive pontiffs of the math were all having the prefixes 'Van-Satakopa ' attached to their names. The 'Van-Satakopa Jiyar' mentioned as the guru of Alasani pedanna, The poet laureate of Krishnadevaraya's time should therefore be the fourth or fifth pontiff of the Math and not the founder, since Krishnadevaraya's time was 1509-1529 A. D.

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APPENDIX – C-8

SOCIAL AND POLITICAL LIFE IN VIJAYANAGARA EMPIRE (A. D. 1346 - 1646) Vol. II.

By Dr. B. A. SALETORE, M.A., Ph.D. (Lond, Et. Giessen)
With foreword By

Dr. S. KRISHNASWAMY IYENGAR, M.A., Ph. D.

Page 195 (n) Mys. Arch. Report for 1925, p. 15. In these copper plate grants dated Salivahana Saka 1212, Vikrama Saka 1012, and Salivahana Saka 1157 referring to the reigns of Bukka Raya and a number of other Kings some interesting details are given as regards the intermarriage among the gauda and the reddi classes, and the different kinds of honours to which they were entitled on festive occasions. These inscriptions are rambling epigraphs and are all dated wrongly, and, therefore, untrustworthy. But some of the details are the following : The gaudas, we are told, were given the right of possessing a palanquin carried cross-ways, round umbrella, torch by day, big and little kettle drum, silk flag, turban, gold marriage crown, gold neclace, and shoes of honour. One of them states that a number of reddies (named with descent) of the Sujana-kula and Pembulu gotra, on the Sultan (not named) demanding one of their daughters, migrated (the same night ?) with 101 families and seven elephants to the Nadinigadda country. There they sought to make marriages in Chittalapuri-pattana, but were refused. Whereupon Kondama Nayaka and two others went to Penugonda, and represented the matter to Rama Rayal and Bukka Rayal, who came with an army to Nadinigonda. There they held an enquiry as to why the reddis of Bodipet and Chandragiri declined intermarriages, and sent for their guru Tatacharya, to decide the question. In his presence, the heads of the Sujana-Kula were invested with honours (like those given above) and they agreed to make certain payments (specified) on occasion of marriages. E. C. XIII 18, 72, 82, pp. 119, 128, 131 and text pp, 363, 388, 397. See also page 96, p. 132.

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APPENDIX—C-9-10

Vol. IX. T. T. D.'s Bulletins (monthly) April 1958 *No. 4*

Page 9 Cover Page: Venkatapathyraya, generally known as Venkata I is represented by about a dozen inscriptions extending in date from Saka 1514 (1592 A. C.) to Saka 1538 (1616 A. D). He was the fourth son of Tirumala and the youngest brother of Sri Ranga II. From a record from Markapur in the Kurnool Dt. he is seen to have been a subordinate of Sadasivaraya in 1489 (1567 A. C). He was referred by his title alone, viz., "Viravasantaraya" in two epigraphs from the Salem and North Arcot districts. During the reign of his father Tirumala and his elder brother Sri Ranga II he governed the Chandragiri Rajya as its Vicerory, as indicated in the Telugu Kavya "Vasucharitamu" during the time of Sri Ranga and next held "Charge of the Udayagiri, Kondavidu and other outlying hill fortresses". He had married five queens. One of whom Krishnamamba or Krishnajiamma was mentioned in No. 97-7.7.

His coronation was performed by ETTUR KUMARA TATACHARYA who had been mentioned in inscription No. 761-T. T. of Saka 1505, falling into the reign of Sri Ranga II. On Venkata's accession to the Karnataka throne, he transferred the seat of his government from Penugonda to Chandragiri. Having been initiated by his GURU Kumara Tatacharya, he became an ardent vaishnava and encouraged the propagation of Vaishnavism. He was a staunch devotee of Sri Venkateswara. As a memorial of his Bhakti, a copper statue of his with folded hands and palms joined in a prayerful aspect is found on the south side within the inner front Mantapam adjoining the entrance PADIKAVALI GOPURAM of the temple of Sri Venkateswara at Tirumala with the name "Venkatapathirayulu" incised in Telugu characters on the right shoulder. The figure appears to be muscular in form and of ordinary stature, but the warrior in the King is not prominent as in the statue of Krishnaraya placed in a group with his two queens on the north side of the same mantapam.

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T. T. D. Bulletins.

Vol. IX. Emperor Tirumala & His Queen-June 1958. No. 6

" The statues are stationed in the temple in cut-stones in poses of piety ".

He was the 2nd of the 3 brothers who were practically ruling the Vijayanagar Empire during the reign of Sadasivaraya.

T.T.D. Bulletins—Vol. X No. 11

In 1493 (II 109) Sottai Tirumalai Nambi Kumara Thathayyangar made an endowment for offering atirasappadi on all the 20 days in the mantapam constructed by him near the south west corner of the outer prakaram of the temple-Page 535.

T.T.D. Bulletin Vol. IX September 1958 No. 9

News for the month of August 1958. Samprokshana at Tirumala for Ananda Nilaya Vimanam.

" But to many who could not be physically present on that occasion, it is now intended to give a pen-picture of this rare and remarkable festival, which had not taken place for nearly three centuries and a little over-for it was in 1630, on April 2nd at the instance of Koti Kanyadanam Tatacharya of Kancheepuram, that this Vimanam was last gilded with gold ".

T.T.D. Bulletins 27th August 1958.

Vimana Samprokshana Supplement-by V. M. Narasimhan, Consulting Architect, Madras-General.

" During the reign of Venkata I, vide 354 of 1919, Madras Government Epigraphical Report, the gold gilding of the Ananda Nilaya Vimanam was again done in 1630, A. C. by Koti Kanyakadanam Tatachariar of Kanchi.

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APPENDIX—C-11

"A COMPREHENSIVE HISTORY OF INDIA" Vol. V
The Delhi Sultanate (A. D. 1206 - 1526)

Edited by

MOHAMMAD HABIB KHALIQ AHMAD NIZAMI

People's Publishing House (Delhi, Ahmedabad, Bombay)

P. 1060: According to the Gangadarapratapavilasam, not only 'the Sultan of the Deccan' but also 'the Gajapati' of Orissa sustained a defeat at the hands of Deva Raya II. The exact circumstances surrounding this event are not known. Kapilaswara Gajapati seized the throne of Orissa in 1434. Probably he made an attack upon the Reddis of Rajahmundry, who in their defence sought succour from their ally, the ruler of Vijayanagar. The victory of Deva Raya II over Kapileswara saved the Reddi Kingdom from immediate annihilation.

Deva Raya II was the greatest ruler of the Sangama dynasty. He is sometimes called Immadi Deva Raya. He is distinguished in inscriptions by the title of 'Gajabetekara' i.e., 'elephant-hunter'. He not only maintained the territorial integrity of the empire, but also secured for it the natural frontier of the Krishna river in the north-east by annexing the kingdom of Kondavidu. According to Nuniz, the Kings of Quilon, Pulicot, Pegu and Tenasserim paid tribute to him. The levy of tribute from Ceylon is confirmed by an inscription at Nagar (M. E. R. 144 of 1916) Para 60.

Page 1096-97: Venkata II was the greatest sovereign of Aravidu dynasty, a man of ability and character. By his military genius and statesmanship, he succeeded in retaking the lands that had been lost in the days of his predecessor. He raised the status of the Empire in the eyes of the foreigners so that 'several embassies' visited Chandragiri in 1604 and presented themselves at his court. He was also in direct correspondence with Philip III of Spain. According to one

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Portuguese reporter, he was 'a lord of great authority', prudence and understanding as much as any European; Almost all the Portuguese and Hindu authorities pay a tribute to his wisdom and valour, his generosity and love of learning. He was not behind any ruler of Vijayanagar in his liberal donations to brahmans and temples. More than this, although himself a staunch Vaishnava, yet he welcomed the Jesuit fathers to his court at Chandragiri in 1598 and granted them complete freedom to preach their religion and erect Churches throughout his dominions. He held disputations on God, Phliosophy and Mathematics with the teachers or Philosophers almost everyday. The protagonists of Vaishnavism, Saivism and Christianity vied with one another to convince him of the superiority of their respective creeds and he gave them all a patient hearing. Himself a great scholar, he was 'devoted to the protection of the learned'. Eminent Philosophers like Tatacharya, and poets, like Chennamaraju, Matla Ananta and Tarigoppula Mallanna adorned his court. With a view to foster learning, he and the Nayaka of Madura endowed several colleges for the maintenance of professors and students who were supplied with victuals, cloths and everything they needed...His copper statue in the Tirupathi temple is another proof of his artistic taste.

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APPENDIX—C-12

University of Madras—R. Sathianathaier's " Tamilaham in the 17th Century ".

Under the " Last Nayaka of Tanjore " (Vijayaraghava Nayaka 1633-73) in page 68

PROENZA gives a picturesque account of the religious exercise of Vijayaraghava: " The Nayaka of Tanjore spends the whole of December in the midst of his idols. Two hours before sunrise he wakes upto go to the sanctuary of Mannar, which is his place of delight; he remains there five hours wholly engaged in shedding on the God's head a continuous stream of sweet-smelling flowers; the cultivators of the environs have been ordered to bring them from hour to hour, so that they might always be fresh. While the prince offers this sacrifice in his mysterious solitude, the whole town takes part in this noisy solemnity. Fireworks, cannon, musical instruments, in a word, all the uproar of a diabolical festival excites the enthusiasm of the spectators...Here is what he never misses to celebrate in honour of his spiritual master. The guru (Kumara Tatacharya) is seated in a niche richly adorned and carried by the dames of the court; in another niche, shining with gold and precious stones, are placed the slippers of the guru, and the King, going on foot, a censer in hand, precedes the slippers and the censers during the whole procession which must proceed through the different streets of the town.

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The contribution Tatacharyas have made to the cause of Sri Vaishnavism can never be overestimated. It is not as though by a mere accident that the grandparent of Lakshmikumara Tatadesikan solicited the patronage of King Virupaksha of Vijayanagar or that his parent Panchamatha Bhanjanam Tatacharya rose to importance as the 'rayaguru'.

Any historian in the place of Dr. Raman would have been more charitable to the Tatacharyas, but Dr. Raman's mission would not be discharged if he was also charitabale ! On page 84, Dr. Raman records that Lakshmikumara Tatacharya's son Kumara Tatacharya went to the Devaraya Wodeyar's court at Śrirangapatnam 'to seek better fortunes', His movement was not because chances were bleak in Vijayanagar court. Not did the movement just bring to Kumara Tatacharya personal gains. The members of the Tatacharya family, whenever possible, obtained vulnerable positions as preceptors to royal families and employed such positions not for personal ends but solely for the expansion of Ramanuja darsanam and for the improvement of Vishnu temples. The savants of the Advaita School like Y. Mahalinga Sasthri (a descendant of Appayya Dikshita) admit that if Tatacharya was not there, Vaishnavism could have been wiped out.....
A scion of the agnates of Lakshmikumara Tatacharya, known as Kumara Tatadesikan became the preceptor of the Naiks of Thanjavur; he was made the Vaidika-vicharini karta for all the temples in Cholamandala. This is evidence by the books written by the queen of Raghunatha Naick and also borne out by copper plates. He had the title, "Chatturveda Satakrathu" among whose descendants are there numerous scholars in recent times also".

"Another group of Tatacharyas settled at Srirangam. Known as the 'Mudhal Tirimaligai' Tatacharyas, they did not lag behind the other branches in propagating Srivaishnavism and increasing its votaries. Their scions have performed 'PANCHASAMSKARA' to families of royal descent in Gujarat and Rajasthan including the princes of Jodhpur. They have dedicated the munificence showered on them by the princes for construction of temples. It must not be forgotton

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that the glory and the capacity of the Thanjavur and the Srirangam lines did not depend or flow from the importance of the 'rayaguru' line.

The Tatacharya family, which has given birth to more scholars and savants of Vaishnavism than probably all the other families have given together, should not have been treated so lightly by a historian like Dr. Raman unless his main aim is, as it appears to be, to detract the achievements of this illustrious family.

Even now, in any congregation whether it be a marriage or other function, it is a Tatacharya who is given the first thamboolam - not because one Tatacharya was at sometime a Rayaguru, but because he is a descendant of a family which from the beginning till date has been the founders, preservators and expositors of Vaishnava religion ".

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APPENDIX—C-13

Political And Cultural History of India—Pol. 2

SATHIANATHAIER

Page 301-2 : Triumph of Vaishnavism : Krishnadeva Raya was devoted to Vishnu (Venkatesa and Vithoba) and Siva. DUARTE BARBOSA (1504-14) understood the spirit of the age. " The King allows such freedown that everyman may come and go and live according to his own creed without suffering any annoyance, and without enquiry whether he is a Christian. Jew, Moor or Heathen. Great equity and justice is observed by all". Achyuta Raya was a pious Vaishnava who did not deny his donations to Siva at Kanchi and Kalahasthi. He and Sadasiva visited Srirangam. Achyuta and Ramaraja, another good Vaishnava are said to have reinstalled God Govindaraja in the temple at Chidambaram, though that pious work had been done by General Gopana about 1370. Like Devaraya II, Ramaraja saw to it that the Koran was placed before himself when Muslim soldiers rendered obeisance to him. He would not interdict the sacrifice of cows by Muslims in the city of Vijayanagar, though opposition to that practice was voiced by his brother Tirumala, because he was against any interference in their religious observances. Tirumala and Sriranga I were devoted to Vishnu. Venkata I co-operated with his guru Tatacharya who was active in the propagation of Vaishnavism. The sectarian strife of the age was witnessed at Chidambaram. Appaiya Dikshita was an apostle of Saivism. Madhva teachers like Vyasathirtha flourised in the first half of the sixteenth century. Vaishnavism made much progress and triumphed in its struggle with Saivism. The feudatory dynasties were Vaishnava with the exception of the Nayakas of Ikkeri and Vellore and a few others.

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APPENDIX—C-14

Extract from Sri K. N. Shrinivasan's book "An Examination of Dr. Raman's theory on the character of the Temple".

Page 35: The Tatacharyas "……But Dr. Raman would introduce Tatacharya's family in a most casual way. The name of Ettoor Tirumalai Tatacharya is mentioned at Page 88 with the paranthesis, "who probably belongs to the Vadagalai School". When making mention of Lakshmikumara Tatacharya, he would state that "he was said to be the descendant of Tirumalainambi family", at Kumbakonam and that he was adopted by Tatacharya. Dr. Raman's attempt is to paint Tatacharya as though he was a scholar from Andhra who approached the Rajas of Vijayanagara for patronage and settled at Kanchi. Further, Dr. Raman would state, that by Attan Jiyar agreement, Tatacharyas are given certain honours just because one of their progenitors had the royal patronage of Vijayanagar Kings. Tatacharyas do not deserve such a casual treatment from Dr. Raman. The greatness of the family and their pride of place cannot be denied by any Srivaishnava. If Tatacharyas were and are honoured today, it was and is not because one in the family had, at some point of time, been the guru of Vijayanagara Kings, but because the family had a pride of place and its members belong to a continuous line of great scholars who have contributed substantially to the religion. In literal terms, Nathamuni and Yamunacharya were founders; Tirumalainambi and Pillan were the interpretors of the religion. The heritage did not become forgotton after Pillan, but there have been many illustrious Acharyas as successors. The junior Tirumalainambi, Tirumalai Srinivasacharya, a famous disciple of Vedanta Desika and his son Tirumalaiappan who was the Sthana Samayadhikari of Kanchi temple are equally famous. The eleventh descendant from Tirumalai Srinivasacharya was Kandanur Tatacharya whose son Tatacharya became the Guru and Acharya of Vijayanagar Kings. This Tatacharya wrote PANCHAMATHA BHANJANAM and he is exclaimed by Appayya Dikshita as the proselytiser of the subjects to Vaishnava religion,

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APPENDIX—C-15

SRI T. T. ETC., DEVASTHANAM EPIGRAPHICAL SERIES

Report on the inscriptions of the Devasthanam collection with illustrations - issued under the authority of His Holiness Sri Mahant Prayagadasji Varu, Vicharanakarta of the Devasthanams - by Sadhu Subramanya Sastry, B. A., Devasthanam Archaeologist, Tirupati - with an introduction by M. R. Ry., K. A. Nilakanta Sastri Avl., M. A., University Professor of Indian History and Archaeology, Madras -

Printed at Tirupati Sri Mahant's Press, 21, Anderson Street, Madras. 1930.

Page 310-314 :—Kumara Tatacharya - One of the prominent Sri Vaishnava teachers of the time, viz., Ettur Tirumalai Kumara Tatacharyarayan, entitled 'Srimad Vedamarga Pratishthapanacharya and Ubhaya-Vedantacharya, appears in No. 671-T. T. He was the son of Aiyavayyangar and the grandson of Tolappacharya of Sathamarshana Gotra, Apasthamba Sutra and Yajus Sakha. In Saka 1505, Subhanu, Kanya (25-9-1583 A. C), he granted four villages to the temple yielding an aggregate annual income of 720 rekhai, viz., Ayyanpakkam with 330 rekhai, Pisattur with 210 rekhai and Pulivayi with 30 rekhai situated in the Palavettuchchirmai in the Terkumaganai, and Mullaivayi in Tulaiparivayisirmai with 150 rekhai. The expenditure for this amount of 720 rekhai consisted of daily and occasional offerings for Tiruvenkatamudaiyan. The value of each pongal-tirupponakam is stated to have been 2 panam, that of two palams of chandanam 3/16 panam and that of 100 betel-nuts and 200 leaves one panam.

Kumara Tatacharya belonged to the family of "Srisailanathan, better known by his familiar name Periya Tirumalai Nambi", who "was the maternal uncle of the great Srivaishnava acharya Ramanuja, and also one of the five disciples of Yamunarya, who was the immediate guru of Ramanuja" (Ep. Ind. Vol. XII, Page 162). He was the son of Aiyavayyangar as mentioned in our inscription No. 671-T. T.

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and in Nos. 30, 31 and 32 of 1921 (Ma d. Ep. Rep. for 1921, para 53). The father "Ayyavayyangar" is called Ettur Tirumalai Kumbakonam Tatachariyar Ayyavayyangar in No. 31 of 1921. The inscriptions of our collection furnish us with the ancestry of Kumara Tatacharya for three generations extending to the time of Mallikarjuna of the first dynasty of Vijayanagara. As noted above, Kumara Tatacharya was the son of Ayyavayyangar and the grandson of Tolappacharya ; and this Tolappacharya or Tolappar-Ayyangar is represented as the son of Sottai Tirumalainambi Tiruvenkata Tatayyangar and as the one of the acharyapurushas inhabiting the Tirupati agaram, in No. 98-G. T. dated in Saka 1385, Subhanu, Mina (=7—3—1464 AC), falling into the reign of Mallikarjuna Nos. 347 and 574—T. T. dated in Saka 1397, Manmatha, Kanya (=24—9—1475 AC), bring to notice another son of Sottai Tiruvenkata-Tatayyangar, viz., Kamara-Tatayangar, who was perhaps younger than Tolappacharya, and who was the acharya of Sriman Nrisimha-Prabhu entitled "Gayigovala", the conqueror of the Pandya King and the establisher of the Kakatiya Kingdom, and of his brother Kesaya Nayaka entitled "Tribhuvanaraja" (page 139 ante). Kumara Tatayyangar is again mentined in No. 142-G. T. of Saka 1410, Kilaka, Simha (=12—8—1488 AC) which registers a provision for offerings for Sri Govindaraja on the day of his birth star Puram (Pubba) occurring each month, and in No. 307—T. T. of Saka 1415, Pramadicha, Tula (=17—10 -1493 AC), recording a similar provision for offerings for both Sri Venkatesa and Sri Govindaraja in his own name and in that of his disciple Kumara-Kulasekhara-Mediniravu Timma Nayakkar (page 149 ante). This Kumara Tatayyangar's son was Tirumalai—Tatayyangar who is stated in No. 421—T. T. dated in Saka 1463, Plava, Kumba (=10—2—1542 AC), during the reign of Achyutaraya, to have been the guru of Singaraja, son of Salakayyadeva Maharaja (page 222 ante). We thus obtain a glimpse of four generations of the junior line from the same Tiruvenkata Tatayyangar to Tirumalai Tatayyangar.

From the Conjeevaram inscriptions we find that Kumara Tatacharya's dates range between Saka 1496, Bhava

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(1574-75 AC) (No. 383 of 1910), falling into the reign of Sriranga II, and the cyclic year Pramoduta (Saka 1552 - 1630 AC), which records the construction of a Vimana by Tatacharya at Phanipatigiri (i. e. Tirupati). It is unquestionably this Kumara Tatacharya that "repaired and regilt the Punyakotivimana which was originally erected by Krishnaraya and which had become dilapidated... and also erected the Kalyanakoti Vimana and had it also gilt with gold", in Saka 1536, Ananda, Mesha (=2—4—1614 AC), as reported in Nos. 649 and 650 of 1919. Having basked in the sun of royal favour of King Venkatapathy, to whom he was the spiritual guru who officiated at his coronation, and who in his excess of admiration for his Acharya is said to have offered the whole Kingdom to him, he "lived in kingly splendour at Conjeevaram at the latter part of his life". The inscriptions of Conjeevaram mention him "as the manager-general of the temple affairs (Sri Karya-dhurandhara) with a staff of subordinates under him", and he supervised other Vaishnava temples in the Chingleput District. He is reported "In. No. 363 of 1919 to have weighed himself separately against gold and silver and to have used all that wealth in the service of Varadaraja in erecting the Kalyanakoti-vimana in gold for the goddess Lakshmi in the same temple. In the Sanskrit verses contained in No. 475 of 1919, his gifts of all the necessary vahanas (vehicles) in gold and silver, of the elephant, the horse, the snake, the garuda, hanuman, the palanquin the swan and the lion, and of certain other costly jewels and ornaments to the god, his founding of beautiful agraharas for brahmins and the digging of a tank called Tatasamudram are mentioned in glowing terms" (Mad. Ep. Rep. for 1920, para 51). This same Kumara Tatacharya or Tirumala Tatacharya is also mentioned to have performed the coronation of Peda Venkatapathi or Venkata II, the elder son of Ranga IV who was a son of aliya-Ramaraja.

As noted above, the period of Kumara Tatacharya's activities extends from 1574-75 AC to 1630 AC, i. e. over 55 years, as gleaned from lithic records; and as remarked in the Ar. Sur. Rep. for 1911-12, page 191, foot-note 2, "it is not impossible the Vaishnava teacher Tirumala Tatacharya, who

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performed the coronation of Venkata I, should have lived to the time of Venkata II". We have seen that Kumara Tatacharya's grandfather Tolappacharya lived during the reign of Mallikarjuna and the maximum intervening period between the time of Tolappacharya and Tatacharya is 168 years from Saka 1385 to Saka 1552, while the minimum period is 112 years upto Saka 1496, the date of Kumara Tatacharya's earliest record No. 383 of 1919. Out of these 168 years we observed Kumara Tatacharya carrying on his activities for a third of that period, i. e., for 55 years, and the remaining 112 years might have been thus lived by his grandfather and father, Tolappacharya from the reign of Mallikarjuna to about the middle of Krishnaraya's time until about 1520 AC and Aiyavayyangar from 1520 to 1570 AC into the early years of Sriranga's reign. It is thus possible that each member of this senior line lived on for five to six decades, exclusive of the overlapping time during which both the father and the son in each case might have lived together. And inclusive of this overlapping period each individual's full age would have lasted from eighty to ninety years, just as Talapaka Annamayyangar had lived for ninety six years. And it is reasonable to believe that Kotikanyadanam Lakshmi Kumara Tatacharya alone regilt the Anandanilaya-vimanam of the central shrine of Venkatapati (Venkatesa) abiding on the Phanipattgiri (Seshadri, the Hill which in form looks like a coiled serpant) in the cyclic year Pramaduta corresponding to Saka 1552 (=1630 AC) which possibly the first year of the reign of King Venkata II whom the acharya crowned during that year and whose presents on the occasion he probably utilised for the gilding of the Anandanilaya Vimana of Sri Venkateswara, just as he used the gold and silver against which he weighed himself "in erecting the Kalyanakoti vimana in gold for the goddess Lakshmi" at Conjeevaram and in regilding the Punyakoti vimana of Varadarajaswami, in Saka 1536, Ananda, Mesha, (=2—4—1614 AC) (Nos. 650, 649 and 363 of 1919). For a successor of this Kumara Tatacharya, viz., Ettur Immadi Tirumalai Kumara Tatacharya, appears four years later in Saka 1556, Yuva, Simha (=30—8—1635 AC), falling into the reign of Venkatapatiraya II (No. 201 of 1922)....."

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APPENDIX—C-16

CENSUS OF INDIA 1961—Volume IX, Madras.

PART VI

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(Village Survey Monographs : 1. Ayyangarkulam.)

P. K. NAMBIAR

of the Indian Administrative Service,
Superintendent of Census Operations, Madras

1963

Price Rs. 5 or 11 s. 8 d. or $ 1·80

Page 2 : Origin of the name ' Ayyangarkulam.'

Page 7 : " The legend is woven round a signal event which took place in the life of a devout Vaishnavite Brahmin known as Kodi Kannikadanam Thathachari and Kulam he excavated with the temple overlooking it. The tank of the temple is held in great veneration by the villagers and since the tank adjoining the temple was excavated by this Ayyangar, they named the village Ayyangarkulam ".

Page 4 : Photo of the temple tank from which the village derived its name.

Page 86 : (132) " the only cohesive is provided by the Sanjeevarayar Temple which was built by an Ayyangar, Kodi Kannikadanam Thathachariar, thanks to the legendary importance of this temple and its annual festivals. When Lord Varadaraja Perumal, the principal Deity at Kanchipuram is brought to this village and immersed in a well adjacent to the temple attracting a very large congregation of people both within the village and from surrounding areas, sometimes even from Madras, people tend to forget their differences and get together during this festival to invoke the blessings of the Lord ".

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Page 92 : Photo of the temple with a note below that "this age old temple has a number of intricate carvings and tone inscriptions not yet deciphered."

Page 93 : (144) "The Nadapavi Utsavam" owes its origin to a person who was a resident of Kanchipuram Taluk named Kodikannikadanam Thathachariar and the money he collected for Varadaraja Perumal temple with which he excavated a tank and built a temple in honour of Lord Anjaneya, popularly known as Hanuman who saved him from dacoits. Alive to the fact that the money was originally collected on behalf of Lord Varadaraja Perumal, it was agreed upon by the devotees of the Lord that he should be taken on his birthday to Ayyangarkulam. Since Lord Varadaraja is supposed to have been born with Agni (Fire) He is taken to the Mandapam inside the Nadapavi well during the festival..... The descendants of Kodi Kannikadanam Tathachariar who are living in Kanchipuram to this day celebrate the festival every year during the month of "Chitrai" corresponding to April-May of the calendar year on the Full Moon Day....."

Page 95 : (150) "The tank and the temple were built by an Ayyangar named Kodi Kannikadanam Thathachariar. Many stories are current about this Ayyangar's devotion, piety and his munificence but the most important relates to his celebration of a number of marriages for poor couples unable to meet the marriage expenses at his own cost. Since he made 'Kannika Danams' meaning the gifting of virgins to bride-grooms, he was Hyperbolically called Kodi Kannikadanam Thathachariar. Roughly 500 years back, this devotee along with his retinue went on a fund raising tour to several places for the benefit of Lord Varadaraja Perumal, the principal deity at Kanchipuram. After visiting many places and collecting adequate sums he and his retinue were returning to Kanchi-puram. When they neared the spot where the present Ayyangarkulam is now situated, then merely a forest area the sun had set and with darkness engulfing them, they decided to spend the night at this place. During the night dacoits who heard of Thathachariar and the money in his possession, came to the spot where he and his party had camped with the intention of robbing him. The Thathachariar

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prayed to Lord Anjeneya to protect him and his party from the dacoits and legend has it that Lord Anjeneya constructed a fort around Thathachariar and his men with his tail till the morning. The decoits who had come there were also blinded by Divine Grace. Thathachariar on having shown the blind dacoits beseeched Lord Anjaneya to restore their sight which the latter was kind enough to grant. Thereupon in honour of Hanuman and as his humble thanks for the succour rendered to him, Thathachariar started to construct a permanent monument for Lord Anjaneya and hit upon the idea of digging a tank at the exact spot where a fort was built by Divine Grace. The money collected on behalf of Lord Varadaraja was spent in digging the tank and building a temple dedicated to Lord Anjaneya. The temple however, is not called the Anjaneya Temple, but the Sanjeevarayar temple because of a legend connected with the Ramayana. The villagers have, however, linked the story from the epic to their own village in the following manner. They informed us that this legend has been handed down from generation to generation in the village and therefore they believe it to be true. It is said that there was a small hillock adjacent to the place where the present tank is situated. Boulders were taken from it to form the bund of the tanks. Legend has it that at the time when Rama was fighting with Ravana to rescue Sita, Rama's brother Lakshmana tried to protect Rama and became mortally wounded from the arrow aimed at Lakshmana and his followers by Indrajit, son of Ravana. It was then found that unless certain medicinal herbs were brought from the Sanjeevi Mountain Lakshmana and others would certainly die. Anjaneya being the only person capable of traversing this distance undertook to bring the herbs, but on reaching the Sanjeevi mountain, he was unable to distinguish between one plant and another. He thereupon tore out the entire mountain and flew with it on his palm. When he was flying over the spot where the tank is now situated he is said to have transferred the mountain from one palm to the other. During this transfer a small portion of the mountain is said to have fallen down and formed the hillock from which the boulders were taken to form the bund of the tank. Hence the temple came to be called the Sanjeevarayar temple. It must not, however, be

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forgotten that Sanjeevarayar is another name for Lord Anjaneya and it is quite possible that this temple might have been known as Sanjeevarayar temple, in honour of Lord Anjaneya, rather than due to this story about a portion of Sanjeevi mountain falling near this village.

Page 95 : (151) The temple itself is a beautiful monument though comparatively neglected but in spite of its neglect and disuse, one can very well visualise its architectural beauty etc., etc.

Page 97 : (154) Chapter VI Conclusion :

(154) ".....we have seen how the village got this quaint name through the Sanjeevarayar Temple and the tank over - looking it, excavated by Kodi Kannikadanam Thathachariar. The village boasts a famous festival the " The Nadapavi Utsavam " which attracts people from all over the countryside etc., etc.

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APPENDIX—D

THE UNIQUE AND EXCLUSIVE PRIVILEGES & HONOURS ENJOYED BY SRI VEDANTA DESIKA'S DEITIES OF KANCHI IN OUR TEMPLE

During the Brahmotsavam, the Lord presents Himself on the Garuda Vahana, in Nachiyar Tirukkolam and in Punyakoti Vimanam (on the Sravana Tirtavari Day) at Tuppul and special honours from the Lord are bestowed on Sri Desika on every-one of these occasions. On the latter two occasions the Lord alights at the Tuppul Shrine for a grand Astanam. In fact, during all the perambulations of the Lord both in the morning and night of the Brahmotsavam He is taken purposely through the Vilakkoli Koil to facilitate Sri Vedanta Desika's worship of the Lord. Again on the day of Anushtanakulam Utsavam the Lord with Sri Udayavar alights at the shrine on their way back from Anushtanakulam. Special honours of parivattam, garland and Sri Satari are shown at the times of entry and exit on this day with Darsana Tambulam Astanam and distribution of Thirta Prasadams. On the Chitra Pournami day also, during the return procession of the Lord, honours are bestowed on Sri Desika.

A BRIEF DESCRIPTION OF SRI TUPPUL VEDANTA DESIKA'S MANGALASASANAM

On the Purattasi Sravanam day, the birthday of Sri Tuppul Vedanta Desika, a very big festival called the Mangalasasanam, is celebrated at our Temple. A golden palanquin and other paraphernalia are sent to Tuppul, the birth-place of Sri Desika from our Temple to bring him. On this morning Sri Desika comes in this golden palanquin to our Temple in a very grand possession, for the Mangalasasanam.

At the entrance of the Temple, our Temple authorities and Archaka-Paricharakas take charge of the Deity of Vedanta Desika. The Adyapakam and the Vedaparayanam goshtis finish their recitals near the hundred-pillared Mantapa inside the Temple. Sri Desika then proceeds to the Temple Desika's

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shrine and alights there. Before alighting, Darsanatambulam is offered and garland and Satari honours are shown to Sri Tatadesika and Sri Ammangar who are enshrined there.

From the golden palanquin he is shifted to a golden "Kaithalam" for proceeding inside the Temple for Mangalasasanam. The procession from Sri Desika's shrine starts with Stotrapaatam composed by Sri Desika. Around the Deity 'Kattiyams' (Stotrams) in praise of Sri Desika are also recited by a select few. Throughout this Mangalasasanam festival, from the time Sri Desika enters the Temple and leaves it again in the evening, Stotras composed by him alone are recited.

The first shrine Sri Desika worships after entering the Tondaradippodi gate is that of Sri Rama. Here, "Raguveera Gatyam" and other Stotras in praise of Sri Rama are recited. After the usual honours of Thirtam, Satari, Garlands, etc., Sri Desika, comes out to proceed to Sri Thayar's Shrine through the 'Yamunaituraivar Tirumurram' or Madapalli Prakaram. Before reaching Sri Tayar's Shrine, he worships Sri Anantalwar, Sri Karumanicka Perumal, the Nachiyars of Madappalli (Kitchen) and Ugraanam (Store Room), who are all enshrined around in the Prakaram.

There is one Krishna's Shrine in the front Mantapa of Sri Tayar's Shrine. After worshipping Sri Krishna with 'Gopala Vimsati' etc., Stotras and receiving honours he enters the Sanctum Sanctorum of Goddess Perundevi. The Mangalasasanam here is a bit more elaborate than in the previous Shrines. Sristuti, etc. are recited here. After the usual honours from Sri Perundevi Tayar he comes outside through the inner Prakara Pradakshanam and stands in the Kolappadi in the front Mantapa of the Shrine where Thirtam and Satari are offered to the Stothrapaata Goshti.

The procession of Sri Desika from Sri Tayar's shrine to the HASTIGIRI, then starts. On the way, he worships Sri Garudlawar, Sri Alagiasingar, Sri Andal, Sri Vishwaksena and Sri Danvantrin and finally ascends the steps of 'VARANAGIRI'. In the innermost eastern prakaram of the Hill he prostrates before the 'Ammal Goshti' portrayed on the ceiling, and then enters the Sanctum Sanctorum (Garbagraham) of the Lord.

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The Lord, on this day, is adorned with special precious jewels, lace vastras and garlands with "Seviri Kondai" and "Kodali Mudichu". The darsan of the Lord Perarulala at this time will be enchanting. As soon as Sri Desika enters the Garbagraham, he is placed under the Feet of the Lord and His Nachiars. An elaborate soul stirring Mangalasasanam with the Stotrams composed by him in praise of the Lord, will take place. This Mangalasasana seva or darsan with Sri Desika remaining in the same position will last for a few hours to facilitate public worship. After that Sri Desika will come out and stand in the "Kolappadi" facing the Lord. Here the parivattam Lace Duppatta (Vastram) garlands and Satari honours will be bestowed with the usual Kattiyams. After goshti thirtam and Satari here, Sri Desika will be taken to the "Kachi Voithan" Mantapa situated in the eastern prakaram. After Nivedanam and distribution of prasadams, there will be a grander procession of the Lord with Sri Desika facing Him with Anjali Hasta, down the Hill. Tears of joy will not fail to swell the eyes and hairs will stland on their ends to those who have experienced this thrilling "Seva". The heavenly beauty of the Lord and His Bakta at this time has got to be only enjoyed personally and it will be a futile exercise to attempt to describe this superb occasion either by words or writing.

The procession will move slowly and reach the Abisheka Mantapa finally. Before that, Sri Tayar also will join the Lord near Her shrine, if the day happens to be a Friday.

At the Abisheka Mantapa parting honours are shown to Sri Desika with the recital of select slokas and "Pushpa Vrishti". Sri Desika will then move slowly backward facing the Divya-dampatis until he comes out of the Tondaradippodi. The Divine pair will also be bestowing their Divya darsan on their Bakta until he comes out. The curtain of the Abisheka Mantapa will be drawn only that after.

With the Stotrapata goshti Sri Desika will then be taken round the Alwar prakaram where he will worship Chakkara-talwar, Sri Nammalwar, Sri Udayavar and other Alwars and Acharyas with the relevant stotras and receive the usual honours from them. Before alighting at the Desika's shrine, he will be

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taken inside the shrine submerged in the garlands, he had received from the various Deities he worshipped and with the parivattam and Tagadi, for giving his darsan to Sri Tatadesika and Sri Ammangar. After honouring them he will come out and be placed in the palanquin, now decorated beautifully with flowers.

This return Valampuri procession will go round the four mada streets before reaching Tuppul in the night.

After this magnificent Mangalasasanam occasion there will be the usual Satumurai festival to the Temple Desika. When Sri Perumal comes out for it, Sri Desika will join Him after the usual honours to accompany Him in the procession upto the Tiruvadi Koil and then round the Alwar prakaram during the return procession. Before alighting at the shrine there will be the usual Veda Satumurai and Darsana Tambulam and honours. No other Bakta Vigraha with the exception of Sri Senai Mudaliar (Viswaksena) has this privilege of accompanying the Lord outside the Temple on the annual Tirunakshatram festivals.

One other instance. Sri Andal or Goda is taken to Sri Vedanta Desika's shrine on the Bogi Tirukkalyanam day for the ceremonial " Feast ". Here, after showing the honours to Sri Desika, Sri Tatadesika and Sri Ammangar, Sri Andal alights and a grand Alankara Tirumanjanam (ceremonial bath) takes place followed by Puja and Astanam. After Nivedanam and distribution of Tirtam and Prasadams to the goshtis She will be taken inside the shrine and seated at the place of Sri Desika's Utsavar Idol, while Sri Desika will be placed, at Her Feet. She will be there till the Lord comes there in the evening for the Tirukkalyana Mahotsavam. As soon as the Lord turns towards the shrine Sri Andal will join Him, and Both, after bestowing honours on Sri Desika and others will start in procession.

There is a shrine for Sri Vedanta Desika at Srirangarajavidi near the Temple to the south. This Desika also is the recipient of honours from our Lord during the return processions on the Seevarotsavam and Vanabojanam festival days. During the latter occasion, the Lord alights at this shrine and the final Puja of the day itself takes place here with 'Astanam,' and special honours to Sri Desika.

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APPENDIX—E

A DESCRIPTION OF THE RIGHTS AND PRIVILEGES OF THE TATACHARYAS IN THE TEMPLE WITH THEIR SIGNIFICANCE AND IMPORTANCE

The descendants of Sri Kotikannikadanam Lakshmikumara Tatadesika have got certain valuable rights and privileges in the Temple. Some of the precious heritages are given below with their significance and importance.

1. They are the "Agratambulam-dars" of the Temple by which they are entitled to receive the First Tirtams, Garlands, Satari, Parivattams, Prasadams, etc. honours on all occasions of Pujas, Festivals, Goshtis, Astanams, etc. when they are distributed either publicly or privately.

2. They are the persons who receive the Lord and His Consorts on behalf of all the Alwars and Acharyas at the entrance of their Shrines on their annual Tirunakshatram days, with the chanting of Vedas. This service which is called the "Darsana-Tambulam" also takes place at the time of Sri Andal's visit to Sri Desika and Sri Tatadesika's shrine on the Bogi Tirukkalyanam day for the "Feast" and when Sri Tuppul Vedanta Desika alights at the Shrine on the Mangalasasanam Day.

3. As the Srikaryams of the Temple, they represent Sri Viswaksena. The religious heads and other V. I. Ps are received by them who come to the Temple, with "Poornakumbham" and reciation of appropriate Vedas or Stotras.

4. On the "Tirukkalyanam" (Wedding) festival occasions, they do the "Samarppanai" service on behalf of Sri Periyalwar (father of Sri Andal) by offering the silver plates containing silk and lace sarees

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and vastras with fruits and flowers at the Feet of the Lord and His consorts after chanting the Vedas and pronouncing the words " Perialwar Samarppanai ".

5. The Tiruvalavattam service (fanning) is rendered by them, at the end of the Mantrapushpam service representing thereby Sri Tirukkachi Nambigal who was doing this regularly to our Lord very ardently, during his lifetime.

6. Sri Bashyakar (Sri Ramanuja) used to bring Tirtam (holy water) for the Tirumanjanam (holy bath) and pooja for our Lord, daily. This kainkaryam or service is even now the precious privilege of the Tatacharyas, as also the Chanting of the 'Sri Bhashya' of Sri Ramanuja during the course of Mantrapushpam and Veda Sattumurai occasions. On the ceremonial " Alankara Tirumanjanam " occasions (holy bath to the Lord, His Consorts and other Deities), they recite Stotrams in Their praise. This is called " Tirumanjana Kattiyam " composed in the Manipravala style (Sanskrit and Tamil)

7. As the Mirasdars of the Stotrapatam service they recite the Stotrams of the Acharyas on their behalf on all relevant occasions.

8. All the religious functions in the Temple, like the Dwajarohanam, Ankurarpanam, Mritu Sangrahanam etc., are started by them with the recital of Vedas.

9. The Tirukkartigai festival is started through them by their carrying the " Deepams " (Mud lamps) from Sri Desika's shrine to the Sanctum Sanctorum of the Lord on the Hill with the chanting of Vedas, ringing of the bell and other paraphernalia.

10. The " Kaisika Puranam " and the " Hastigiri Mahatmiyam " are read by them on the Kaisika Dwadasi day and the Pallavotsavam days respectively, for which special honours and emoluments are attached.

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11. It is a proud privilege of these people to perform the "Thirumeni kaval" (Body-Guards) service to the Lord and His Consorts.

They also accompany the "Garlands" which are taken ceremoniously on the Tirukkalyanam festivals between the Lord and His Consortss for exchange, and on occasions when the "Sri Satari" is taken to the Bakta V.grahas.

In fine, they are the recognised Chief Mirasdars and service holders in the Temple where none else can claim such a superior and unique position which, decides in turn the Vadakalai character of the institution unequivocally.

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ஸ்ரீ :

GENEALOGY

ஔரஸவம்சம்.

ஆசாரியவம்சம்.

வெங்கடநாதர்

விஷ்ணுவ்ருத்தர்

ப்ரும்மதந்த்ரர்

வெங்கடாதீசர்

பங்கஜாக்ஷர்

ஸ்ரீசைலாதீசர்

ஸ்ரீஈச்வரமுனிகள்

ஸ்ரீமந்நாதமுனிகள்

சடகோபன்
(நம்மாழ்வார்)

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GENEALOGY OF TATACHARYAS

ஔரஸவம்சம்.

ஆசாரியவம்சம்.

பெருமாள்

பிராட்டி

Cf:—S.I.T.I. Vol. III Part II P. 1365

- ப்ரும்மா
  - அங்கிரஸு
    - உசத்யர்
      - 1 தீர்காதமஸ்
      - 2 புருகுத்ஸர்
      - 3 பத்ரணர்
      - 4 மத்ரணர்
      - 5 ஸாத்யஹ
      - 6 ஸத்யதாமர்
      - 7 அங்கிரஸர்
    - ப்ருஹஸ்பதி.
      - 8 அருணி
      - 9 சடர்
      - 10 மர்ஷணர்
      - 11 ஔபகவி
      - 12 பாதராயணர்
      - 13 அத்ரி
      - 14 விஷ்ணுவ்ருத்தர்
    - சடமர்ஷணர்.
      - சடமர்ஷணர்
      - வேதாந்தமுனிகள்
      - ப்ரும்மதந்த்ரர்
      - ஸுதர்சனர்
      - புண்டரீகர்
      - ஸ்ரீசைலாதிசர்
      - வெங்கடாதிசர்
      - ஸ்ரீசைலாதிசர்
      - வெங்கடாதிசர்
      - சடமர்ஷணர்
      - வெங்கடநாதர்
      - விஷ்ணுவ்ருத்தர்
      - ப்ரும்மதந்த்ரர்
      - வெங்கடாதிசர்
      - பங்கஜாக்ஷர்
      - ஸ்ரீசைலாதிசர்
      - ஸ்ரீஸச்வரமுனிகள்
        - ஸ்ரீமந்நாதமுனிகள்
        - சடகோபன் (நம்மாழ்வார்)
  - விஷ்வக்ஸேனர்

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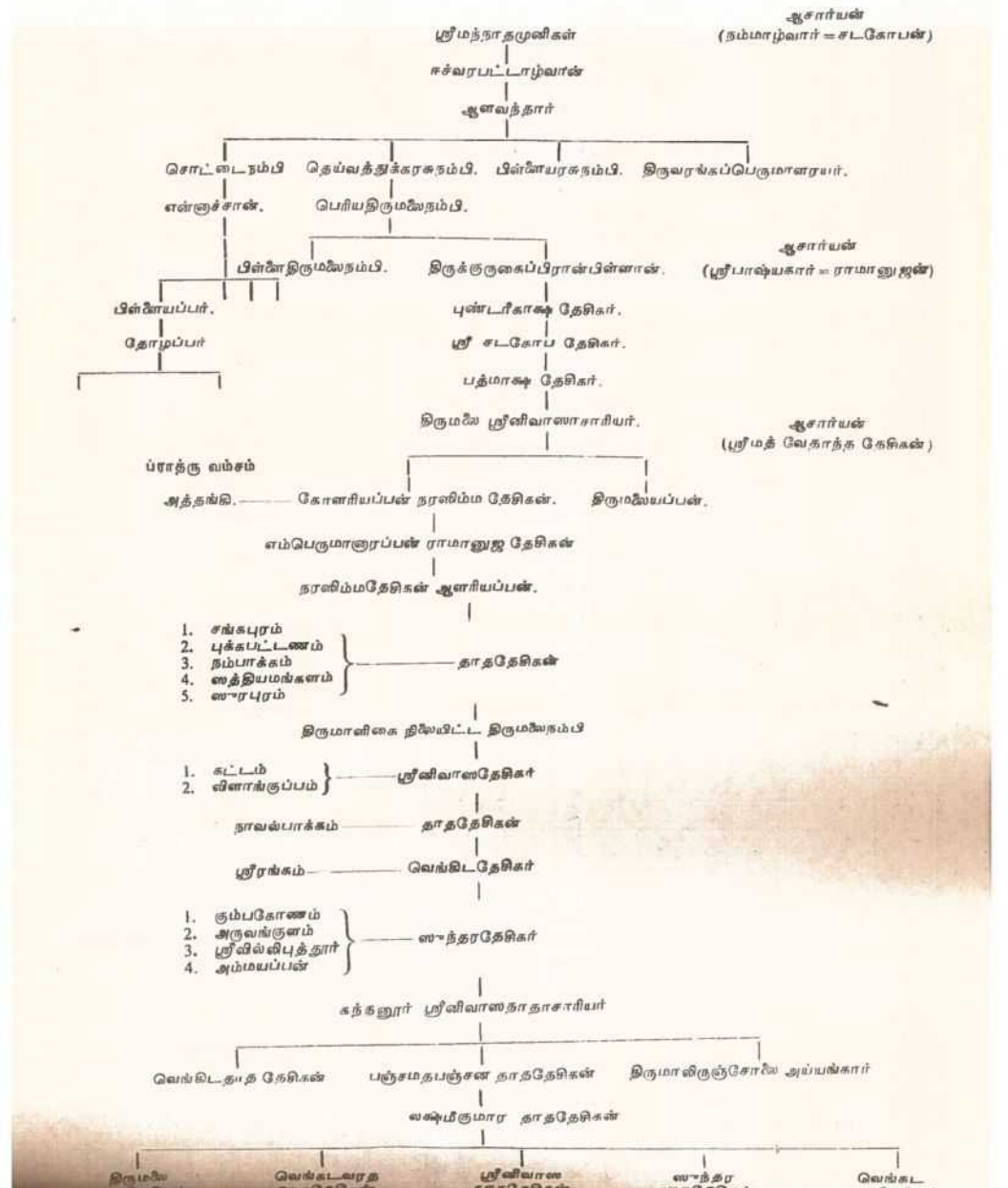
ஆசார்யன்
ஸ்ரீமந்நாதமுனிகள்
(நம்மாழ்வார் = சடகோபன்)
ஈச்வரபட்டாழ்வான்
ஆளவந்தார்
சொட்டைநம்பி
தெய்வத்துக்கரசுநம்பி.
பிள்ளையரசுநம்பி.
திருவரங்கப்பெருமாளரையர்.
என்னுச்சான்.
பெரியதிருமலைநம்பி.
ஆசார்யன்
பிள்ளைதிருமலைநம்பி.
திருக்குருகைப்பிரான்பிள்ளான்.
(ஸ்ரீபாஷ்யகார் = ராமானுஜன்)
பிள்ளையப்பர்.
புண்டரீகாக்ஷ தேசிகர்.
தோழப்பர்
ஸ்ரீ சடகோப தேசிகர்.
பத்மாக்ஷ தேசிகர்.
திருமலை ஸ்ரீனிவாஸாசாரியர்.
ஆசார்யன்
(ஸ்ரீமத் வேதாந்த தேசிகன்)
ப்ராத்ரு வம்சம்
அத்தங்கி.
கோளரியப்பன் நரஸிம்ம தேசிகன்.
திருமலையப்பன்.
எம்பெருமானாரப்பன் ராமானுஜ தேசிகன்
நரஸிம்மதேசிகன் ஆளரியப்பன்.
1. சங்கபுரம்
2. புக்கபட்டணம்
3. நம்பாக்கம்
4. ஸத்தியமங்களம்
5. ஸுரபுரம்
தாததேசிகன்
திருமாலிகை நிலையிட்ட திருமலைநம்பி
1. கூட்டம்
2. விளாங்குப்பம்
ஸ்ரீனிவாஸதேசிகர்
நாவல்பாக்கம்
தாததேசிகன்
ஸ்ரீரங்கம்
வெங்கிடதேசிகர்
1. கும்பகோணம்
2. அருவங்குளம்
3. ஸ்ரீவில்லிபுத்தூர்
4. அம்மையப்பன்
ஸுந்தரதேசிகர்
கந்தனூர் ஸ்ரீனிவாஸநாதாசாரியர்
வெங்கிடநாத தேசிகன்
பஞ்சமதபஞ்சன நாததேசிகன்
திருமாலிருஞ்சோலை அய்யங்கார்
லக்ஷ்மீகுமார தாததேசிகன்
திருமலை
வெங்கடவரத
ஸ்ரீனிவாஸ
ஸுந்தர
வெங்கட
தாததேசிகன்
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தாததேசிகன்
தாததேசிகன்
தாததேசிகன்
1. S.I.I.
2. S.I.T.I
3. T.T.D.
4. T.T.D.I
5. Vol.
6. Ed.
7. Cf.
8. Ep.Ind.
9. Viz.
10. i.e
11. F.N
12. Jd.
13. L.T.
14. M.U.H.S.
15. Ins.
16. P.
17. p.p.
18. Arch.
19. Dept.
20. Mys.
21. Doct.
22. Etc.

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